

# REPORTS

on

## Theological Schools in Korea

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<u>School</u>	<u>Date of Foundation</u>	<u>Founder</u>
1. The United Graduate School of Theology, Yonsei Univ.	23rd Feb. 1964	T.E.F.
2. Han Kook Theological Seminary	19th Apr. 1939	Dae Hyun Kim
3. Methodist Theological Seminary	14th Oct. 1905	American Methodist Mission
4. College of Theology, Yonsei Univ.	11th Dec. 1945	Dr. H. G. Underwood
5. Seoul Theological Seminary	13th Mar. 1911	C. E. Cowman E. A. K. B. Ryoan
6. Korean Union College	10th Oct. 1906	W. R. Smith
7. <u>Presbyterian Theological Seminary</u>	15th May. 1901	Dr. S. Moffatt
8. Tae Jon Methodist Seminary	4th May. 1954	Ik Suh Do
9. Presbyterian General Assembly Theological Seminary	19th Sep. 1961	Dr. Boo Yeol Gam
10. St. Michael's Theological Seminary	30th Apr. 1914	Bish. Mark Cho
11. Joong Ang Theological Seminary	20th Apr. 1947	Ho Bin Lee
12. Han Kook Nazareth Theological Seminary	14th Sep. 1954	Donald D. Owens
13. Dae Han Baptist Theological Seminary	18th Jun. 1961	Dae Byek Alm
14. Seoul Presbyterian Theological Seminary	28th Jul. 1954	General Assembly of Korea (Ecu'cal)
15. Korea Baptist Theological Seminary	7th Jul. 1954	Yo Han Na

<u>Sch.</u>	<u>President</u>	<u>Church Connection</u>	<u>DI</u>	<u>AD</u>	<u>NC</u>
1.	Dr. Chung Choon Kim	Inter-Denom.			+
2.	Dr. Yoh Chin Lee	Presbyterian Church of R.O.K.		+	
3.	Dr. Harold S. Hong	Methodist		+	
4.	Rev. Nam Dong Suh	Inter-Denom			+
5.	Rev. E.W.Kilbourn	Holiness Church	+		
6.	Dr. R.E.Klimes	7th Day Adventist	+		
7.	Dr. Il Sung Kay	Presbyterian Church (Ecumenical)	+		
8.	Rev. Ho Woon Lee	Methodist		+	
9.	Dr. Shin Hong Myong	Presbyterian Church (NAE)		+	
10.	Father. Eun Tai Kim	Anglican Church	+		
11.	Dr. Byung Moo Ahn	Inter-Denom.			+
12.	Rev. Eldon Cornett	Church of the Nazarene		+	
13.	Rev. Ki Choon Han	Baptist		+	
14.	Dr. Shin Myong Kang	Presbyterian Church of Korea (Ecumenical)		+	
15.	Rev. Dae Myong Gi	Baptist		+	

Notes: DI - Denominational Institute  
 AD - Approved by the Denomination  
 NC - No Relation with Denominational Church

Sch.	Type of School & Length of Course				Qualification for Enrollment		
	Non-A.	A.	GC.	UC.	Length of C.	All.O	All.N All.Other
1.		+	+		2		+ +
2.		+	+	+	4(UC) 2(GC)		+ +
3.		+		+	4		+ +
4.		+		+	4		+ +
5.		+		+	4		+ +
6.		+		+	4	+	+ +
7.		+	+	+	3(UC) 2(GC)	+	+ +
8.		+		+	4		
9.	+		+	+	3(UC) 2(GC)	+	
10.	+		+		3	+	
11.	+			+	4		+ +
12.	+			+	4		+ +
13.	+			+	4		+ +
14.	+			+	5		+ +
15.	+			+	3	+	

Note: Non-A.- Non-Accredited School by Gov't  
A - Accredited School by Gov't.  
GC - Graduate Course  
UC - Undergraduate Course  
All.O - Allowed to own Denomination's Students  
All.N - Allowed to Non-Candidate for Ordination  
All.Other - Allowed to Other Denomination's Students



Scho.	Number of Faculty(1966)				Number of Student('66)			Number of Graduate('65)			
	Prof.	Lect.	Assi.	Admi.	M.	F.	T.	M.	F.	T.	
Swiss G.S.	1.	15	4	-	1	48	4	52	5	4	9
Han Kook	2.	11	-	-	5	126	30	156	19	1	20
Meth.	3.	9	12	-	5	127	36	169	33	7	40
Green Sem.	4.	12	2	-	1	90	8	98	21	0	21
Sime Sem (Helm)	5.						[200]		27	3	30
Un. Wm. Coll.	6.	11	15	-	7	202	24	226	28	5	33
Pres. T.S.	7.	15	11	1	5	159	36	195	82	4	86
Tarjon Meth.	8.	7	9	-	4	136	15	151	34	5	39
WAB Sem.	9.	9	14	-	4	231	30	261	35	6	41
St. Michael	10.	4	1	-	2	16	-	16	-	-	-
Chungay -	11.	7	3	1	2	27	19	46	7	1	8
Nigeria	12.	9	-	-	-	35	-	35	5	2	7
Baptist	13.	5	5	-	1	40	7	47	10	2	12
	14.	1	13	-	1	46	38	84	9	4	13
Kn. Bapt.	15.	8	-	1	5	41	4	45	14	3	17

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# Position of Graduates

<u>Sch.</u>	<u>Mini-ster</u>	<u>Teacher of Semi.</u>	<u>Chaplain of Army Forces</u>	<u>of Educat'l Institute</u>	<u>Social Worker</u>	<u>Secular Occ.</u>	<u>Other</u>	<u>Total</u>
1. M.	2	2	--	1	--	--	--	5
F.	--	--	--	1	2	--	1	4
T.	2	2	--	2	2	--	1	9
2. M.	520	5	55	91	19	96	71	857
F.	38	1	--	10	--	16	88	153
T.	558	6	55	101	19	112	159	1,010
3. M.	93	--	4	10	--	--	43	155
F.	3	--	--	6	5	--	13	27
T.	101	--	4	16	5	--	56	182
4. M.	78	7	5	93	25	30	40	278
F.	--	--	--	3	1	1	6	11
T.	78	7	5	96	26	31	46	289
5. M.								
F.								
T.								
6. M.	15	--	--	6	--	1	6	28
F.	--	--	--	1	--	--	4	5
T.	15	--	--	7	--	1	10	33
7. M.								
F.								
T.								
8. M.	247	--	2	--	1	26	--	276
F.	24	--	--	5	1	44	2	76
T.	271	--	2	5	2	70	2	352
9. M.								
F.								
T.								
10. M.	24	1	--	--	1	--	--	26
F.	--	--	--	--	--	--	--	--
T.	24	1	--	--	1	--	--	26
11. M.	128	7	8	54	7	70	174	448
F.	14	--	--	7	3	2	44	70
T.	142	7	8	61	10	72	218	518
12. M.	29	--	--	--	--	6	--	35
F.	--	--	--	1	2	2	2	7
T.	29	--	--	1	2	8	2	42
13. M.	8	--	--	--	--	3	--	11
F.	1	--	--	--	--	--	--	1
T.	9	--	--	--	--	3	--	12
14. M.								
F.								
T.								
15. M.	89	3	--	--	3	--	18	113
F.	3	--	--	--	--	2	--	5
T.	92	3	--	--	3	2	18	118

Curriculum  
Number of Subjects Required for Graduation

<u>Sch.</u>	<u>Undergraduated Courses</u>					<u>Graduated Courses</u>			
	<u>1.</u>	<u>2.</u>	<u>3.</u>	<u>4.</u>	<u>Total.</u>	<u>1.</u>	<u>2.</u>	<u>3.</u>	<u>Total.</u>
1. Required Sub.									7
Elective Sub.									2
Pre-Seminary									
course.									
Thesis.									1
2. R.	2	10	10	11		5-6	5-6		
E.	1	8	17	18					
P.	12								
T.			-			10 credits			
3. R.	15	15	14	14					
E.	8	8	8	8					
P.	7								
T.				1					
4. R.	2	4	7	6					
E.		4	10	8					
P.	14	8	1	1					
T.			-						
5. R.	14	30	32	18					
E.	2	2	8	14					
P.	26	14							
T.				1					
6. R.	6	20	25	25					
E.		4	10	19					
P.	34	19	5	4					
T.				2					
7. R.	10	13	14						
E.	2	3	4						
P.	2	1							
T.									
8. R.	3	10	14	13					
E.	1		13	22					
P.	12	8	12	1					
T.				1					
9. R.	20	19	18			4	4		
E.		2	3			1	1		
P.			-						
T.				1					
10. R.						4	4	4	
E.									
P.						3	3	3	
T.						1	1	1	
11. R.	3	5	7	10					
E.			3	5					
P.	16	7	5	2					
T.				1					
12. R.	7	7	8	8					
E.			-						
P.	4	4	5	4					
T.			-						
13. R.									
E.									
P.									
T.									
14. R.									
E.									
P.									
T.									
15. R.	8	9	9						
E.									
P.	2	2	2						
T.									

## 2. Deleted and Added Subjects in the Past 5 years

<u>Sch.</u>	<u>Deleted Subjects and Reason of deleting it</u>	<u>Added Subjects and Reason of adding it</u>
1.	--	--
2.	Law, (Less relationship with Church) History of Western Culture, (Handled in the Church History) Introduction of Philosophy, Replaced by History of Philosophy)	Asian Church History, (To correlate with Korean Church History in its wider scale) History of Christian Thoughts, (Replaced by a part of European Church History) Christian Social Ethics, (To apply the theories of Christian Ethics) Christianity and Communism (To be prepared the Mission to North Korea). Instruction of writting Thesis, (for graduation) Thesis, Community, Pastoral Experience, History of Korean thoughts,
3.	-	-
4.	-	-
5.	-	-
6.	-	Pastoral Psychology, Greek (Advanced class).
7.	Levites, Epistle to the Hebrews, Doctrinal Sermon, Genesis, Criticism on Theology, Pentateuch, Quasi-Religion, Theology of Reformer, Theology of Calvin, (Too many subjects which overlaps each other).	Oriental Church History, Liturgics, Epistles to Paul.
8.	-	Subjects related to agriculture and agralian life to follow the Ideal of the Seminary's education, A Study of W. C. C.
9.	-	-
10.	-	-
11.	Dept. of Social Work, established by the order of The Minister of Education of R.O.K. (according to Special Law for Education)	-
12.	-	-
13.	-	Religious Philosophy, Hebrew, Greek Logics, Introduction to Philosophy, Korean Language and Literature, Psychology.
14.	-	Liberal Arts, (with the established of Pre-Seminary course)
15.	-	--

Sch. Other Activities beside regular Courses

1. Chapel Service once a week and Annual Lectureship.
2. Chapel Service in every morning, Retreat once a year, Mission Day once a year, Hiking Day twice a year, Physical training Day twice a year.
3. Student ministry and Study program on Rural community, Student evangelism, Visit to Organization.
4. Weekly Lectureship on recent theological issues, Annual Lectureship, Chapel Service once a week.
5. Chapel Service twice a week.
6. Chapel Service in Sabbathday, Monday, Wednesday, and Friday, Pray Group in Tuesday, Prayer Week twice a year, Mission work in Sabbathday, Technical Education through various offices & farm.
7. Revival Meeting, Annual Lectureship, Student Ministry.
8. Chapel Service in everyday, Pastoral practice in Church & farm.
9. Chapel Service.
10. 1st & 2nd year students: Basic training for Liturgical Service, 3rd year students: Advanced training for preaching and Liturgical Service, During vacation: Student Ministry.
11. Devotional Meeting, Pastoral practice in Church & other Community.
12. Chapel Service 3 times a week.
13. Chapel Service in everyday, Student Ministry.
14. Chapel Service 3 times a week, Student Ministry, Activities in Churches.
15. Student Ministry.

© Student Ministry means that each student is appointed for ministerial training in a local church.



Sch. Concern of Ecumenical Movement

1. Ecumenics as Elective Course.
2. Ecumenics as Required Course.
3. History of Ecumenical Movement as Elective Course.
4. Ecumenics as Required Course.
5. Not officially related to any Ecumenical Organization except The Association of Theological Schools.
6. -
7. Though Presbyterian Church in Korea <sup>is not a</sup> church of W.C.C. member, but deeply involved with N.C.C.
8. Ecumenics as Required Course.
9. -
10. Positive concern of Ecumenical Movement.
11. Positive concern of Ecumenical Movement as the purpose of this College's Education.
12. -
13. Negative
14. Negative
15. -

Sch. Method of Training the Faculty

1. -
2. Try to have opportunity to study abroad.
3. -
4. --
5. Program<sup>v</sup>off the Continuing Education for Faculty through annual summer school.
6. Scholarship system for Faculty's study on abroad and internal, Retreat for a week to prepare the next semester.
7. Encourage to study abroad.
8. --
9. Encourage to send Faculties abroad.
10. --
11. Special Program of the Continuing Education for the Faculty.
12. --
13. -
14. --
15. -



Sch. A Program for Layman

1. ..
2. Meeting for lead properly Canadidates for Graduates of High School in Seoul to choose University Course hold once a year.
3. ..
4. ..
5. Soodo night classes for laymen expected to begin.
6. Summer School and W<sup>m</sup>ter School for Retreat of Layman held annually.  
A Correspondence course for Bible study.
7. ..
8. Hold Theological Lectureship for Laymen 4 times a year.  
(March, April, September, October,)
9. Revival Meeting.
10. ..
11. Curriculum mainly consists of Laymen's education.
12. Hold Retreat for Laymen once a year.
13. Take a short course for Sunday School teacher.  
Hold Retreat of Laymen in Summer and Winter School.  
Faculties have Lecturing Tours for Local Churches.
14. Emphasis on training the Lay leader.

# Statistics of Finance (1963-1965)

Sch.	Items	Income 1963.	1964.	1965.	
1.	Support from churches.				
	Subsidy from Mission body.		1,020,000 <u>won</u>	1,020,000	1-4
	Income from students.		864,000	912,000	
	Total.		1,884,000	1,932,000	
2.	S.	29,930	3,150	34,281	
	S.	4,714,933	4,764,000	7,100,000	7.1 - 1.3
	I.	1,025,950	1,017,030	1,358,400	
	T.	5,770,813	5,784,180	8,492,681	
3.	S.	46,043	56,365	57,862	
	S.	1,755,000	3,374,689	3,680,019	3.1 - 2
	I.	1,860,000	2,094,000	1,914,000	
	T.	3,661,043	5,525,063	5,651,881	
4.	S.				
	I.				
	T.				
5.	S.	29,000	12,600	15,900	
	S.	1,752,000	2,673,800	4,537,300	
	I.	1,370,200	1,752,800	1,006,600	
	T.	3,151,200	4,412,200	5,559,800	
6.	S.				
	S.				
	I.				
	T.				
7.	S.	30,000			
	S.	1,919,600	3,782,705	4,220,391	4.2 - 2.8
	I.	2,067,300	2,669,200	2,612,300	
	Other Income	182,000	126,615	262,824	
	T.	4,198,900	6,578,520	7,095,515	
8.	S.				
	S.	1,169,254	2,399,961	3,113,038	
	I.	606,365	941,200	1,026,900	
	T.	1,775,619	3,341,161	4,139,938	
9.	S.				
	S.	1,086,699	1,452,906	1,911,777	
	I.	1,482,700	1,573,005	2,370,425	
	Other Income	29,295	23,331	22,030	
	T.	3,147,819	3,208,947	4,304,232	
10.	S.				
	S.	1,506,400	3,215,100	3,291,800	
	T.	1,506,400	3,215,100	3,291,800	
11.	S.				
	S.				
	I.	500,000	600,000	810,000	
	Support from Foundation	110,000	336,000	285,000	
	T.	610,000	936,000	1,095,000	
12.	S.				
	S.	1,350,000	1,500,000	1,620,000	
	I.	288,000	480,000	607,000	
	T.	1,638,000	1,980,000	2,227,200	
13.	S.				
	S.				
	I.				
	T.				
14.	S.				
	S.				
	I.				
	T.				
15.	S.	3,693	664	9,564	
	S.	2,446,845	3,110,475	4,202,675	
	I.	64,000	68,000	64,000	
	T.	2,534,538	3,842,475	4,276,239	

Sch.	Items	Expenditure 1963	1964	1965
1.	Salary.		858,665	671,746
	Maintenance.		926,692	1,200,254
	Library.		99,643	60,000
	Total.		1,885,000	1,932,000
2.	S.	3,643,517	3,833,000	4,561,169
	M.	66,947	252,079	2,054,004
	L.	118,524	169,357	63,309
	T.	3,828,988	4,254,436	6,678,482
3.	S.	2,597,564	3,189,400	4,031,150
	M.	363,760	405,000	450,000
	L.	21,254	28,680	26,470
	T.	2,884,578	3,623,300	4,507,620
4.	S.			
	M.			
	L.			
	T.			
5.	S.	2,129,000	2,201,700	3,200,800
	M.	60,200	20,600	20,600
	L.	77,500	89,700	107,500
	T.	2,266,700	2,312,000	3,328,900
6.	S.			
	M.			
	L.			
	T.			
7.	S.	1,967,790	3,781,455	4,245,126
	M.	555,000	1,814,283	1,948,576
	L.	259,000	126,615	244,800
	Other Ex.	1,417,110	856,167	657,013
	T.	4,198,900	6,578,520	7,095,515
8.	S.	1,647,840	2,120,528	2,785,211
	M.	2,540	249,000	5,020
	L.	66,230	110,647	63,287
	T.	1,716,610	2,480,175	2,853,518
9.	S.	2,481,000	2,446,000	2,845,000
	M.	28,975	37,885	93,009
	L.	10,618	17,483	-
	Other Ex.	672,226	707,579	1,366,223
	T.	3,147,819	3,208,947	4,304,232
10.	S.	180,300	517,000	899,700
	M.	127,200	338,600	240,700
	L.	58,800	2,600	37,300
	Other Ex.	140,100	2,321,800	1,974,100
	T.	506,400	3,203,400	3,151,800
11.	S.	540,000	720,000	960,000
	M.	60,000	96,000	120,000
	L.	10,000	120,000	15,000
	T.	610,000	936,000	1,095,000
12.	S.			
	M.			
	L.			
	T.			
13.	S.			
	M.			
	L.			
	T.			
14.	S.			
	M.			
	L.			
	T.			
15.	S.	1,000,569	1,282,998	1,706,520
	M.	506,052	1,033,783	769,263
	L.	251,198	190,270	199,022
	T.	1,157,819	2,497,006	2,674,805

Facilities

<u>Sch.</u>	<u>Chapel</u>		Number of seats	<u>Number of</u>		<u>Library</u>		<u>Meeting Room</u>	
	Yes.	No.		<u>Class Room</u>	<u>Study Room</u>	Yes.	No.	Yes.	No.
1.	+		100	2	-	+		+	
2.	+		500	12	5	+		+	
3.	+		500	7	5	+		+	
4.	+		200	4	10	+		+	
5.	+		500	7	5	+		+	
6.	+		300	12	10	+		+	
7.	+		500	12	12	+			+
8.	+		400	6	-	+		+	
9.	+		350	9	9	+		+	
10.	+		30	2	4	+		+	
11.		+	-	5	-		+		+
12.	+		200	4	-	+			+
13.	+		80	5	2		+	+	
14.		+	100	3	+	+	+		+
15.	+		500	6	7	+		+	

<u>Sch.</u>	<u>Dormitory.</u> <u>for male,</u> <u>available</u> <u>beds.</u>	<u>Pre-</u> <u>sent</u> <u>occu-</u> <u>pants.</u>	<u>for</u> <u>female,</u> <u>available</u> <u>beds.</u>	<u>Pre-</u> <u>sent</u> <u>occu-</u> <u>pants.</u>	<u>Play-ground.</u>	<u>Others.</u>
1.	30	30	-	-	Yes	-
2.	88	88	16	16	Volleyball ground	Farm(Vineyard, Vegetable-garden, Peach-orchard.)
3.	100	54	40	15	3,750 pyong	-
4.	-	-	-	-	Yes	Small Aud. & Grand Aud.
5.	100	96	30	10	Yes	-
6.	224	179	132	100	11,550 m	Dairy-farm, Printing- room, Carpentry, Black- smith, Generating-room,
7.	150	120	30	20	-	-
8.	80	75	30	12	1,000 pyong	-
9.	170	165	20	15	2,000 pyong	-
10.	20	16	-	-	Yes	Recreation-room.
11.	-	-	-	-	3,800- pyong	-
12.	36	29	9	-	Yes	-
13.	25	25	-	-	-	-
14.	-	-	-	-	-	-
15.	45	30	10	4	-	-

<u>Sch.</u>	<u>Number of Books (Theological Books only)</u>		
	<u>Foreign Books</u>	<u>Korean Books</u>	<u>Total</u>
1.	2,497	175	2,672
2.	10,037	4,971	15,008
3.	5,761	1,062	6,823
4.	-	-	-
5.	3,206	3,319	6,525
6.	4,600	3,600	8,200
7.	6,000	2,000	8,000
8.	5,232	1,855	7,087
9.	8,001	1,750	9,752
10.	-	-	-
11.	3,002	750	1,200
12.	700	500	1,200
13.	-	-	-
14.	-	-	-
15.	5,865	3,225	9,030



## Evaluation & Prospect

### Sch. Present Problem of Administrator

1. a. Shortage of class rooms.  
b. Shortage of books.  
c. Shortage of financial resources.
2. a. Obtaining the material information for self-support and the Program for complete theological education.  
b. Lack of Teaching staff.  
c. Not-sufficient theological education in 4 years training.  
d. Difficulties in recruiting able students.
3. a. Methodist Church in Korea is unable to support positively.  
b. Women graduates are hard to get position.
4. -
5. a. Difficulties in obtaining the Teaching staff.  
b. Difficulties in removing the old buildings and expanding the facilities.
6. a. Difficulties in financial problem.  
b. Lack of Audio-Visual system, class room, teaching staff and teaching material.
7. a. Difficulties in financial problem.  
b. Unable to train the student equally, because of various difference of student's knowledge.
8. a. Difficulties in financial problem.  
b. Lack of teaching-staff and good students.
9. a. Difficulties in financial problem, because of Denominational Institute. But planning for a progress of self-support.
10. -
11. -
12. a. Difficulties in purchasing books.  
b. Necessity of expanding the facilities and Improving Faculty's quality.
13. a. Difficulties in financial problem and Completing the school building  
b. Unable to study full course, because of inconvenience of dormitory and Lack of student's scholar expenses.
14. -
15. a. Difficulties to meet the 'Law of Private School of Ministry of Education in Korea' in establishing School Foundation.



Sch. Improvement & for the better Training Method

1. a. At least one full time professor on each department is needed.  
b. More research program is to be carried out.
2. a. Need of better environment and curriculum for academic and professional training and Improvement for students devotional life.  
b. Necessity of leadership training through the dormitory life.  
c. Need of the best relation between Theological education and ministry.
3. a. To discontinue present Undergraduate level and To make it Post-graduate level.  
b. Expanding the library.  
c. Recruiting the better candidates.
4. -
5. -
6. a. Expanding the class rooms and Need of Audio-Visual materials.  
b. Improving Faculty's Qualities.  
c. Reorganization of the curriculum.  
d. To make Undergraduate level as 5 years course.  
e. To establish new Graduate School.
7. a. Rethinking of the curricula.  
b. To solve financial difficulties.  
c. To have missionary work with ecumenical perspective.
8. a. A Short and Long Term Plan for Self-support is available to complete within 1976.  
b. Raising the salaries of the Faculty and Providing scholarship money as much as possible.
10. -
11. -
12. a. To grant fund for purchasing books, Expanding the facilities and Improving the Faculty's qualities.
13. a. To rethinking the curricula.  
b. Training program for future scholar in Baptist Church.
14. -
15. a. Appeal to the Government to allow freedom for each school for its own development.

Sch.	<u>Other Opinions</u>
1.	-
2.	a. Parallel Teaching of Academical and Practical Aspect. b. Neccessity of establishing Theological University for training the ministers in order to understand and fit for the relationship of Theology and Faith in the plural dimentional society.
3.	a. Neccessity of exchanging credit among the member schools of KAATS.
4.	-
5.	-
6.	-
7.	-
8.	-
9.	-
10.	-
11.	-
12.	-
13.	-
14.	-
15.	-

REPORT  
ON  
"THEOLOGICAL EDUCATION AND MINISTRY IN KOREA"  
AN ADDRESS TO BE DELIVERED  
AT THE  
NORTH EAST ASIA THEOLOGICAL EDUCATORS' CONFERENCE  
( NEATEC CONFERENCE )

PRESENTED by Rev. Prof. Chung Choon Kim, Ph. D.

Place : Korea Christian Academy, Seoul, Korea.

Date : November 28 - December 2nd, 1966.

## A REPORT ON 'THEOLOGICAL EDUCATION AND MINISTRY IN KOREA'.

### I. A Brief Historical Survey.

We will first give a statement as to the general historical background and present position of Korean Christianity.<sup>1</sup>

The Protestant Church began with the arrival of the first resident and medical missionary, Dr. H.N. Allen in 1884, who was followed in 1886 by two evangelical missionaries, Rev. H.G. Underwood and Rev. H.D. Appenzeller. It is told that when these two missionaries landed in Inchon, they took each other's hands and jumped together onto Korean soil, so that no one could say that one arrived first. Often this story is continued to include the detail that the Presbyterian missionary, Rev. Mr. Underwood touched the soil a second earlier than the Methodist, Rev. Mr. Appenzeller. Then the conclusion is drawn that this is why in Korea the Presbyterian churches are much stronger than the Methodist churches. The story is charming but has no basis in fact.

With over 80 years of history, the Korean Protestant Church not only has grown<sup>2</sup> but is known to all the world, as the following complimentary statements indicate<sup>3</sup>: "Spiritually strong--probably the strongest in the world today", "Might be the first country in the Far East to become Protestant", "Christian influence has penetrated every phase of Korean life", "Asia's fastest growing Christian Church" etc.

These compliments, as Dr. Ji points out,<sup>4</sup> "are no more than the casual remarks of the ill-informed foreign writers and visitors". It may be true, however, that in spite of its short history, compared with that of other religions, Christianity has the largest number of followers of any religion in Korea.

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1. In this paper, the writer is concerned only with the Protestant Church in Korea.
  2. R.E. Shearer; Wildfire; Church Growth in Korea. 1966, W.B. Eerdmans (Gf.).
  3. Ji, Won Yong. 'Christian Church and sects' IN KORE: STRUGGLES FOR CHRIST (1966).
  4. Ibid. p. 152.

According to the Ministry of Education's statistics, out of the total population of South Korea i.e. 28,004,000, the present number of religious believers in Korea is 3,571,438 as of the end of June 1964.

Population of South Korea .....	28,004,000
Total number of religious believers .....	3,564,000 (12.75%)
Christians .....	1,566,000 ( 3.6 %)
Buddhists .....	960,000 ( 3.4 %)
Chundokyo .....	620,000 ( 2.2 %)
Others .....	418,000 ( 1.6 %)
Native Religions .....	20,800,000 (74 %)
No Religion .....	2,640,000 (13 %)

As Appendix No. 2 shows, the Presbyterian Church is the largest, being two-thirds of the entire Protestant Church. The Methodist Church comes next, followed respectively by the Holiness Church, the Salvation Army, the Baptist Church and the Seventh Day Adventist Church.

There are many sects, some of which are imported from the U.S.A. and some are of indigenous origins. Of the former, the Church of Christ, the Assemblies of God, the Pentecostal Church, the Mormon Church, Church of the Nazarene, the Lutheran Church, and various missionary groups, such as, the Evangelical Alliance Mission, the Mennonites, Jehovah's Witnesses, are comparatively active. Those of indigenous origin also may be called 'sects'; but they are increasing in number and their influence is expanding. A great portion of their constituents and leaders are dissidents from the existing churches.

Thus, Christianity is the major influential religion in Korea. The present position of Korean Christianity can be seen in terms of the Christian influences upon the nation --by individual Christians and also by many church-related organizations and institutions. Prof. Ryu has outlined the impact of Christianity in Korea<sup>7</sup> as follows:

"The 8,968 individual churches and the 19,000 church workers are scattered

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5. Ibid. p. 152.

6. Won Yong Ji, Op. cit., p. 16. The motives and movements of these sects are briefly by this writer.

7. Dong Sik Ryu, 'The Religions of Korea and Personality of Koreans', in Ibid. p. 155. Cf. Kyung Dong Kim, 'The Role of the Christian Church in the Modernization of Korean Society', in Ibid. pp. 197ff.

\* This is Appendix on "Christian Denominations in Korea".



into every corner of the nation. It takes a positive participation in forming the Korean personality and culture by its penetration into the people's life through a hundred institutions of higher education and distribution of hundred of thousands of copies of Christian literature besides social work and mass communication. It may not be exaggerated to say that 85% of the people, though they are not Christians, have experienced or come in contact with Christianity<sup>8</sup>.

The first impression is that the Protestant Churches in Korea are very strong and vital. This is due to the number of churches and the activities of their member. However, the shameful weakness of Protestantism is demonstrated in the cleavage and schism of the major Protestant churches. It is an unfortunate fact that the largest denomination has suffered the most tragic divisions. The Presbyterian Church ad hoc is divided into 12 different groups<sup>8</sup>. The various reasons for this are theological, biblical, doctrinal, emotional, political, economic and regional. That the Protestant Church is splintered is not only a poor sign of the Christian witness but also causes many serious problems. Therefore the church must sincerely and critically examine her character, structure, and above all her theology.

Having examined the splits and schisms of the Korean Protestantism, Dr. Ji is partly right when he says, : "Churches and Missions have done a great work in the past in multiplying the church membership, but they have helped very little in developing by sound theological education, the theological maturity of Korean Christendom".

In his article, Dr. Ji has not tried to explain the meaning of 'theological maturity' and 'sound theological education'. The purpose of this address is to attempt to give a critical evaluation of the theological education of the Korean Protestantism over the past 80 years endeavouring to focus particularly on the crucial issues of the relationship between theological education and the ministry of the Korean Church.

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8. See Appendix on "Christian Denominations in Korea".

9. Won Yong Ji, Op. cit., p. 125.

## II. The Early Stage of Theological Education and the Ministry.

In 1893, Rev. W.D.Reynolds<sup>10</sup> laid the cornerstone for an ideal theological education and ministry for the Korean Church by outlining<sup>11</sup> the following principles for the training of the Korean Ministry. In summary the positive and negative points are as follows.

### Negative:

1. Don't let the person know for a long time that you have an idea of training him for the ministry.
2. Don't employ him as a preacher or evangelist on a foreign salary if you can avoid it.
3. Don't send him to America to be educated--at least in the early stage of mission work.

### Positive:

1. Seek to fit him for a high plane of spiritual experience. Let him, above all else, be imbued by a 'Holy Ghost Man'.
2. Instruct him thoroughly in the Word and in the cardinal facts and truths of Christianity.
3. Train the young pastor to 'endure hardness' as a good soldier of Jesus Christ.
4. As Koreans (Christians) advance in their culture and modern civilization, raise the standard of education of the native ministry. Seek to keep ministerial education sufficiently in advance of the average education of the people so as to obtain respect and prestige, but not so far ahead as to excite envy or a feeling of separation"<sup>12</sup>.

The article concludes with the following special remarks on the ministry:

"Korean Ministry for the Korean Church should be our motto: No namby-pamby, half-foreignized, mercenary ministry for an invertebrate mass of jelly-fish Christians; but a self-sacrificing, self-reliant, self-respecting Korean Pastorate for a self-supporting, self-governing, self-propagating X Korean Church".

Dr. G. Paik is right when he says,<sup>13</sup> "We appreciate the caution and care that the missionaries employed in training the Korean ministry..... However, even the best intentions, when carried to extremes, often have bad results. The whole policy now seems to us not to have been based upon a far-sighted vision".

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10. A pioneer-missionary of the U.S.Presbyterian Church to Korea.

11. Quoted from Dr. G.Paik: Op. cit., p. 205.

12. These principles originally appeared in his article, 'The Native Ministry', THE KOREAN REPOSITORY FOR MAY, 1896. pp. 200, 201.

13. George Paik, The History of Protestant Mission in Korea, 1830-1910. 1929, Seoul, p. 205.



On these principles and remarks, we could easily essay the following points with regard to the theological education and ministry in the early stage of the Korean Protestantism.

1. During the first decade following the arrival of the first Protestant missionaries, only the missionaries were the educators and pastors for the young churches. It was not the time to consider seriously the problems of theological education and ministry. Evangelistic effort, pastoral care, both in the city and in the rural areas, were the most urgent and necessary concerns. Sunday services had to be conducted, new converts found and instructed, new churches established, Sunday Schools organized, and all churches needed to be frequently visited and encouraged, to say nothing of pastoral care for the congregations. Thus, there was no time to consider and develop a theological education and ministry.

2. Though all evangelistic efforts and pastoral care were done only by the missionaries, this does not mean that there were no suitable candidates for the ministry among the Korean Christians. It is true that Christianity was enthusiastically welcomed by the lower and working classes<sup>14</sup>, but it is also true that there were many intellectuals among the new converts, who were chosen as helpers to the missionaries. In the Mission Policy at that time, it was clearly stated<sup>15</sup> that "the native Christians should be accepted as leaders and should be trained as evangelists". Here the idea of theological education is expressed in terms of training the evangelist. The actual content of the training was then not theologically but culturally oriented. In his book Dr. Park asks "why should it be necessary for the missionary to have college and theological training, while his successor, the Korean minister, is educated just a little above his parishioners?"<sup>16</sup> This means that at the time no proper theological education was given to the Korean evangelists. They were trained only to be "Holy Ghost Men", due to their "high plane of spiritual experience". Bible knowledge alone was required as all other studies were regarded as "worldly knowledge" which weakens the faith and leads the person to the gates of hell. The intellectual standard of the Korean ministers was low and this affected greatly the future character of Korean theological education and the formation of the ministry.

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14. The first Council of Mission adopted a mission policy in 1893. The articles of the policy reads as following: 'It is better to aim at the conversion of the working classes than of the higher classes'.

15. Ibid. p. 191.

16. Ibid. p. 205.

3. Under such circumstances, the concept of Theology and Ministry was not adequately defined. This should have been clarified from the beginning of the Church. Biblical studies was understood to be the equivalent of Biblical Theology. "The curriculum consisted largely of direct instruction from the Bible"<sup>17</sup>. The tendency for such a type of theological education is still widely retained. Rev. T. Taylor who recently made a survey of theological education: drew attention to this this when he wrote "theological education as it has been given in Korea has too often been of a 'Bible-school', pietistic type, with little attention to the hermeneutical problems involved. Bible study is not to be belittled, and every believer has the right, privilege, and obligation to read and study the Scriptures for his own life's guidance; but the kind of study that has been taught and encouraged has produced,....., 'half-baked ministers', and an 'unstable church'".<sup>18</sup>

The church ministry, in its normal role was not fully developed nor practised by the natives. The purpose of the training, as it appeared in the "Rules governing the training class System",<sup>19</sup> was "to fit the various native agents for their work, but more especially to prepare them to become self-supporting teachers of others, without removing them from their various callings". The idea of a ministry set-apart, wholly dedicated to the service of the Word, and to work for the body of Christ, was not yet conceived. Those who were trained at a winter or summer Bible School were laymen, who were interested only in personal piety and a good Christian life, not in ministerial or pastoral work. Some of them were evangelists and preachers only in terms of being helpers to the missionaries, for there were no ordained ministers until 1907 when from Pyeng Yang Seminary (Presbyterian) seven men graduated. As stated above the policy was that the purpose of theological logical training was not to be known to the candidates for the ministry, thus the basis of personal decision and therefore dedication was omitted. An old Korean saying, "Once begun half accomplished" could be applied to the early stages of the Korean Theological education and ministry.

The characteristics of theological education could be summarized by stating that the theology of the missionary was the standard for the theology; intellectual and cultural concerns were despised; the ministry for the church appeared in the form concerns in the church's ministry. Thus, in this early stage, theological instruction in the true sense of the term was not yet known.

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17. Ibid. p. 207.

18. Theophilus Taylor: Survey of Theological Education in Korea to which the United Presbyterian Commission on Ecumenical Mission and Relations is related. (1963) Korea, p. 4.

19. G. Paik, Op. cit., p. 434.

### III. Theological Concern and Its Outcome.

Theological education in Korea started with and in Bible study classes. In 20 the first stage of the Korean Mission, there were four types of Bible study classes: (a) the general Bible study class, held generally during the winter months. (b) the local Bible study class, held in individual churches or groups among the local believers. (c) the church officer's Bible study classes, held for two or three weeks during the summer months, for elders, deacons only. (d) resulting from (c) above, leaders were selected and received some theological training for the Christian ministry. These were types of lay training in order to give them Bible instruction on the one hand, and on the other hand, to give them opportunity for house-to-house preaching. In these classes no instruction was given in theological problems and issues. The more the number of churches and believers increased, the more evangelists, teachers and leaders for churches were required. Because of this necessity, the churches began to realize the need of proper theological institutes to further promote rapid growth. Candidates for the ministry could easily be found among the "Helpers", colporteurs, local preachers and elders. Two theological schools specially are to be noted in the history of theological education and ministry in Korea, as they represent the two trends of theological education in Korea, and in this way all other schools are included.

#### 1. The Presbyterian Theological Seminary.

In 1901, the first theological seminary for the training of Korean ministers was established by the Presbyterian Mission at Pyeng Yang, (now the capital of the Communist's North Korea). This seminary grew and flourished until 1937, when it closed over the Shinto question, and reopened in 1948 in Seoul. This seminary was the largest denominational institute for the training of ministers for the Presbyterian Church. It has not only the longest history but also has exerted much greater influence upon the Korean Churches than any of the other theological seminaries. Since two-thirds of the Korean Protestant churches were Presbyterian, the graduates of this seminary have contributed successfully to the growth of the Korean churches. During the years of the Japanese persecution and the period of the Communist's control over North Korea, and in particular after the Liberation during the years of tragic divisions in the Presbyterian Church, this seminary had had to pass through all kinds of difficulties and hardships. Korean history and Korean theological education and ministry over the previous twenty years, had been really confusing. There had been so much disorder that little effort has been given to develop a theology itself, and too much concern had been devoted to denominational interest and expansion. Before the Liberation, this seminary was



started and run by missionary faculties with very few Koreans on the staff. When in 1937, by the Japanese order, the missionaries were forced to leave, this seminary was closed. Then in 1939, the native church leaders reopened it, permitting the Japanese to control the content of the theological education as well as the teaching methods. After the Liberation, anticipating a bright future for the nation, this seminary also had hopes for a new and free Korea. However, a few years later, in Soviet controlled North Korea the churches had to close again. Thus another period of persecution of the Korean Church began in the North.

As the power of the Communists began to grow, most of the Christians fled from the North and came South. At great risk of life, the students of the closed Pyeng Yang (re-opened in 1939) Seminary also came South and tried to continue their theological studies in Seoul, at the one other Presbyterian Seminary which had been operating since 1939. This was the Hankuk Theological Seminary (then known as the Chosun Theological Seminary) to which we will refer in the next section as it represents the other trends.

## 2. The Hankuk Theological Seminary.

When the Presbyterian Seminary in Pyeng Yang was forced to close in 1937, and when the missionaries had left, the Korean Church leaders in Seoul made every effort to open a new theological institute with the purpose of filling the vacuum in the theological education and to take over the responsibility of training full-time ministers for the Korean Churches.

A prompt response to this urgent need for a new seminary came from one elder of a Presbyterian Church in Seoul. With his donation of 250,000 yen, (equivalent then to \$62,500. US) the new Theological Institute was opened. This new Seminary received formal recognition from the General Assembly in 1946, though at that time the classes were meeting in several of the buildings attached to churches in the city. This seminary was recognized by the Government as an accredited college in 1948 and the graduate school was instituted in 1953. This seminary was the only Presbyterian Seminary in South Korea at the time of the Liberation. The refugee students who had escaped from North to South Korea were allowed to continue their Theological training at the Hankuk Seminary. These students, however, were very much puzzled and shaken by the Biblical criticism studies, particularly with the problems of the authorship of the Pentateuch. They had never been taught the documentary theories of the Pentateuch. Fifty-one of these refugee students backed by their former professors of Pyeng Yang Seminary, submitted a formal petition to the General Assembly in 1947 to have the professors' views on the Bible examined. Thus a special Committee, appointed by the General Assembly examined the professors of the Hankuk Seminary, and then reported to the Board that these professors were guilty of teaching heretical views on the Bible, and requested them to publish a statement of apology for their wrong

theology. The statement they published, however, was not satisfactory to their accusers in the General Assembly. By 1948, another Presbyterian Seminary was established by the refugee professors and students of the Pyeng Yang Seminary and those fundamentalist supporters who emphatically believed in the verbal inspiration of the Bible. This new Seminary was also named the Pyeng Yang Seminary. The tension between the two seminaries and their supporters became hotter, finally reached the boiling point, and at the General Assembly in 1951 the Hankuk Seminary and its supporters were condemned as heretics. At the same time the new Presbyterian Seminary was recognized as the seminary for the Presbyterian Church, and was regarded as the continuation of the Pyeng Yang Seminary<sup>21</sup>. Unfortunately this ecclesiastical trial with its interference in theological education resulted in a division of the Presbyterian Church. After this seven year struggle with the fundamentalists, the so-called, 'heretic group' formed a new church with the following manifesto<sup>22</sup> of faith and theology.

- "1. We reject all types of Phariseism and confirm 'the Evangelical freedom' of salvation through faith in the living Christ.
2. We maintain sound doctrine and confirm the freedom of faith and learning.
3. We reject the spirit of slavery, dependence, and cultivate the spirit of autonomy.
4. But we must warn against a narrow spirit of isolationism and shall endeavour to participate fully in the Ecumenical Movement of the World churches.

Thus in actuality this Hankuk Seminary became the founder of the new Presbyterian Church, "The Presbyterian Church in the Republic of Korea"(P.R.O.K.), and as it's Seminary it is in strong contrast to the other Presbyterian Theological Seminary."

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21. Ibid. p. 245.

22. Yang Sun Kim, History of the Korean Church, in the ten years since liberation. 1945-1955, (in Korean), 1956, p. 183.

#### IV. Theological Conflicts.

An analysis of these two seminaries follows:

The Presbyterian Theological Seminary	The Hankuk Theological Seminary
1. Founded by Mission Funds.	Founded by Korean Funds.
2. Operated and staffed by Missionary Professors.	Operated and staffed by Korean Professors.
3. Founded in 1901, closed by Japanese in 1937. Reopened in 1939. Opened again in Seoul in 1948. In 1959 a dispute over ecumenicity caused a further split. Received Government recognition as an accredited college in 1961.	Founded in 1939. Received Government's Recognition as an accredited college in 1948.
4. The Method of Theological education was a type of indoctrination to a particular fundamental creed. <sup>23</sup>	The Method of Theological education was free, introducing views and theories on the Bible and Theology.
5. "Fundamentalism: Monopolization and absolutization of only one type of theology" <sup>24</sup> . Biblical criticism is not allowed.	Academic freedom is allowed: Biblical criticism is considered necessary and a basic knowledge for theological education.
6. Ecumenism is suspect.	Ecumenism is a ruling Principle.
7. Emphasis on a practical ministry. More interested in Evangelism. More Biblical (in the sense of Bible study) and less theological.	Emphasis on theoretical knowledge. More interested in cultural activities. More Theological and less Biblical.

In this comparison, we notice common characteristics of the theological climate of all Protestant theological schools in Korea; that is conservative and liberal. When I say, 'conservative', it is meant a very close equivalent

23. Ibid. p. 32.

24. Korea Struggles for Christ. p. 33.

to American Fundamentalism, and when I say, 'liberal', it does not mean an equivalent to the rationalism of liberal theology in the 18th century, but it simply means that biblical criticism (both higher and low)-a foundation of theological learning-and ecumenism are accepted as basic. With the former, doctrine and creed, tradition and history, and denominationism and sectarian enthusiasm are the primary concerns in theological education and ministry. With the latter, these are only secondary concerns and sometimes even regarded as harmful and injurious to a sound and mature theology, a "Theologia Victorum". The "closedness" and narrowness, dogmatic dogmatism and anglo-sinicism for condemning other theological beliefs are largely responsible for the shameful divisions and schism of the Korean churches.

Speaking about the schism, Dr. Sung Chun Chun sees the primary reasons for the division of the Korean church as "Dogmatism and Economic Depression"<sup>25</sup>. He claims that the issue of theological conflicts between conservative and liberal groups had already begun in the early 1930's. "The influence of the Japanese-educated"<sup>26</sup> Korean theological students in Korea steadily increased and that of the American Missionary-trained group decreased. The theological climate became more liberal, and an open conflict between two opposing forces was becoming more and more evident."<sup>27</sup>

The conflict became more serious when those who graduated from the central Presbyterian Seminary in Kobe took over the leadership of the conservative wing. These graduates formed a strong hold of conservatism together with missionary personell and their funds, and also with Koreans who sided with the missionaries. Over against these groups were the intellectual laymen, liberal theologians and free thinkers, many of whom had returned from studying in Japan, where more freedom was offered than in Korea, the land she occupied.

Hankuk Theological Seminary since its foundation has stood for protest against dogmatism and for the ecclesiastical power which endeavours to attain all kinds of freedom of learning.

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25. Chun, Sung Chun, Schism and Unity in the Protestant Church of Korea.

Dissertation, Yale, 1935, pp. 147ff.

26. Mostly, Aoyama, Meiji Gakuin, Doshisha and Gwansei Gakuin.

27. Ibid. p. 149.



It is true when it is said that the Hankuk Theological Seminary was responsible for the establishment of a new Presbyterian church. One may say that it would have been far better not to have formed a new church but to remain in the main Presbyterian Church as the banner bearers of freedom of faith and theology. However, it was hardly possible to do so under the circumstances of "the heavy pressure of the conservative groups"<sup>28</sup>. In the light of theological education, it is very significant that in accordance with the Ecumenical spirit of the world churches the new understanding in the theological field began in this new theological institute. It is rightly pointed out<sup>29</sup> that "Nobody can deny that the Chosun (Hankuk) Theological Seminary,..... is the foundation and the originator of building free theology in Korea. No doubt it certainly draws a landmark for free theology, and in this regard it was a turning point for the Korean Church".

One of the leading theologians in connection with the Hankuk Seminary was Prof. Chai Choon Kim,<sup>30</sup> whose name shall never be forgotten in the history of theological education in Korea. In Rev. Dr. Kim's book,<sup>31</sup> "History of the Korean Church, in the ten years since Liberation, 1945-1955", more than one-third of the book is used to describe the theological movement, and the division of the churches in Korea". It is true to say that "Professor Chai Choon Kim is an advocate for the free theology"<sup>32</sup> (not a liberal theologian who is a destructive-biblical critic) critic)<sup>33</sup>.

When Prof. Kim started to teach at the Hankuk Theological Seminary, he published a statement on the aims of theological education in Korea,<sup>34</sup> which in summary is as follows:

1. The Korean Church should cultivate the ability of proclaiming the Gospel to the whole world and should raise the academic and intellectual standard of its believers up to the level of the world church.

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28. Yang Sun Kim, Op. cit., p. 179.

29. Ibid. p. 196.

30. He is a graduate of Aoyama Gakuin Seminary in Tokyo, of Western Theological Seminary in Pittsburgh, and received "D.D." degree from Union Theological College, British Columbia University, Canada. He served this seminary as professor and president for 25 years, now is President Emeritus, and in 1966 he was elected as the chairman of the Board of Directors. He was the moderator of this new church in 1965. He has been the representative to many international meetings, and has written 8 books plus many other articles on various subjects. He has also translated 18 books.

31. Written by a Presbyterian minister, who belongs to the conservative, main Presbyterian Church of Korea.

32. Yang Sun Kim, Ibid. p. 188.

33. Ibid. p. 189.

34. Ibid. p. 193.

2. In order to reach this aim, our seminary should lead the student's thinking, but introduce all theories with sympathy and understanding and lead them to reaffirm the right understanding of Calvinistic theology by their own autonomous decision.
4. In the field of Biblical studies, modern Biblical criticism should be introduced and should be adopted as a preparatory knowledge of Bible study, but not as building a theology in itself.
5. Theological efforts should be concerned with constructive and practical purposes for the Korean Church, and in this way theology will give vitality to the faith and virtues. Quarrelling, hatred, trickery and abuse of ecclesiastical power, which would destroy the Korean church, should positively be avoided.

The principles of theological education expressed by Prof. Kim are an excellent contrast to that of the earlier days, already mentioned above. Rev. Yang-sun Kim considers this statement to be a kind of war-announcement against the conservative theology,<sup>35</sup> but was not intended to be militant in character. It was only a fighting proclamation in a land of fundamentalism, such as Korea, where the true freedom of learning, confession and conscience was a sign of development of theological education. The theology of the fundamentalist everywhere hinders theological development, not having any openness and awareness of the changes of the contemporary world.

The situation is well stated in Dr. Brunner's personal letter sent after his 10-day visit in Korea to the Presbyterian Board of Foreign Mission in 1949.<sup>36</sup>

"... It is also revealed-as it was to be expected- that the students at large, particularly those trained in science and appreciative when I told them that this theory was neither biblical nor held by any theological school of Europe or U.S.A. of any standing, fundamentalism being a theology not accepted by any major church in Europe and only by a few in the States.... The fundamentalist seminaries not even allowing me to speak to their student body. How difficult the other seminaries find it to win their cooperation you know better than I do....."

Dr. Brunner, one of the leading theologians of 20th century, was unfortunately condemned by the Korean Conservatives. Though he aroused a great deal of enthusiasm among the students in the universities and colleges in Seoul, in particular, he greatly stimulated, encouraged and gave conviction to the theologians and church leaders of the liberal wing.

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35. Ibid. p. 194.

36. Chun Sung Chun, Op. cit., p. 194.

In the midst of such bitter conflicts and disputes, theological education and ministry has had to face a situation of new divisions and schisms *de facto* of Korean Christianity.

This new situation is clearly observed by Dr. John C. Smith, who says<sup>37</sup> "that this is one of the greater opportunities in the world, and that it is the most divisive situation in the world-today". He goes on to point out some of the reasons for this divisiveness which it is worthy to note. "One of the contributing factors to the situation in the Presbyterian Church in Korea was the concentration in that country of missionaries of one theological emphasis.....certainly the confinement of teaching to one particular representation of the Christian Gospel, led to some of the difficulties that the church has faced. Such extreme conservatism led to seperation and isolation from other streams, even within the Reformed tradition. The church was not ready to meet criticisms of the more liberal<sup>38</sup> Christian faith nor the attacks of the ultra-fundamentalists from abroad".

As Dr. Paik critically states, the unreadiness to meet criticism may be one of the results of the short-sighted policy of the Missions, that the Korean Church has had to face: "the intellectual training and cultural character of Korean ministers should have been elevated to a higher plane in order to avoid an invidious comparison and a wide chasm between him and the foreign missionary".<sup>39</sup>

When the church is a growing church, growth and development of theology to meet new situations is necessary and urgent.

It is not enough to say that 'God gave the growth to the church in Korea' for "church Growth" does not mean only "numerical church growth".<sup>40</sup> This "growing church" has always been negative and most cautious before accepting any other theological developments of the world churches except Fundamentalism. Thus, theological education in Korea has a crucial point to consider in its future development: i.e. "how can the climate of emphasizing one particular theology (conservatism), be changed and how can the Korean churches be given the courage to study positively modern Biblical criticism and all theological issues now being discussed in Ecumenical circles?

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37. John C. Smith, *International Review of Mission*, July, 1961. n. 322.

38. *Ibid.* p. 322f.

39. G. Paik, *Op. cit.*, p. 205.

40. Ron. E. Sherrer, *Op. cit.*, p. 9f. In this book, the theological aspect of the Korean Church is purposely ignored.



Among the seven accredited theological schools, three are of the conservative and fundamentalist strand--(those which go a little further so as to be called "the ultra-fundamentalist schools" cannot be called a theological school). Four schools, the Hankuk, the two Methodist's seminaries and the College of Theology, Yonsei University, not only accept Biblical criticism as the basic knowledge for the understanding of the Bible, but also seek a wider and closer dialogue between the modern theologies of Europe and America.

In this regard, a special reference should be made to the Methodist ~~Theological~~ Theological Seminary in Seoul. This school was founded in 1905. From the beginning this school was not confined to one particular theology. "The policy of the mission was not to give intensive training to a chosen few who were to be ministers of the church (as in the Presbyterian)<sup>41</sup> but to meet the need of every work in the church, both lay and ministerial."<sup>42</sup> This seminary went through the stage of being a type of Bible school for a certain period in the earlier days and at that time was directed by missionary staff. But, since the Methodist Church was more free to train the native leaders than the Presbyterians, the church was able to build up a Korean faculty earlier, and these professors were liberal, so introduced Biblical Criticism and modern theology. It is probably true to state that Barthian Theology was for the first time introduced to Korea by a Korean Professor of this Seminary, Rev. Kyung Ok Chung, a graduate of the Garrett Theological Seminary, Evanston, Illinois. He was the first theologian to write and publish in 1937 a theological book, "An Introduction to Christian Theology". Though of his followers are now the leading theologians and ministers in the Korean Methodist Church, the liberal theology of the Methodist Church really caused the first theological disputes in Protestantism. In 1934, Bishop H.K. Ryu, a former professor of this Seminary published a Bible Commentary, based on a translation, of "The Abington Bible Commentary" together with original articles by Korean ministers of both the Presbyterian and Methodist Churches. This Commentary was later known as a commentary written by liberal theologians who accepted and used biblical criticisms. In 1935, at the General Assembly of the Presbyterian Church, a motion was carried which in summary stated that the Presbyterian contributors and translators of the Commentary should make a public statement of repentance for their action against the creed of the Presbyterian Church, and that they had to promise to withdraw their contributions to the book<sup>43</sup> when it was reprinted. Presbyterians were prohibited from buying or reading it. As Rev. Yang-sun Kim points out<sup>44</sup> "This was really the first event in Korea challenging the conservative theology by the liberal theologians". It is to be noted that the Presbyterians were very much more afraid of liberal theology, than the Methodists who were free and open in their theological approach.

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41. The Present Writer's Comment.

42. G. Falk, Op. cit., p. 389.

43. Yang-sun Kim, Op. cit., p. 117; Cf. Choi-choon Kim, 'The theological movement in Korea, in Christian Thought, Jan. 1960. p. 14.

44. Yang-sun Kim, Op. cit., p. 117.

As for theological disputes, from the beginning the Methodist Church was sound and open to the introduction and study of all types of theology. Due to this freedom of learning, the Methodist Church has produced more leaders of the Protestant Church than any other denomination.

In connection with academic freedom in theological studies, one must not forget to mention the College of Theology, Yonsei University. As it was established in 1945, it has a shorter history than the above three institutes. It is the only interdenominational and ecumenical Theological College for five different denominations<sup>45</sup> are incorporated in it. Thus, it is the only institute which is free from the pressures of dogma and creed of Church, and open to ecumenical dialogue and activities. Thereby, it has a great advantage and untold opportunities to penetrate the intellectual community with theological concern and purpose.

It is not surprising that the United Graduate School of Theology was able to be set up on this campus in 1964 in order to raise the level of Korean theological education, and to "strive for greater academic integrity and excellence in cooperation with theological education of each denominational seminary, promoting mutual theological understanding and inter-seminary fellowship".<sup>46</sup>

#### V. Recent Developments in Theological Education and Ministry.

A well known saying of Confucius is: "Too much is as bad as too little". Speaking of the number of theological schools in Korea, in 1961, the number was 20<sup>47</sup>; in 1964 it jumped up to 35, in 1965<sup>48</sup> to 44, and the present count is 47.<sup>49</sup>

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45. The Presbyterian Church of Korea, The Methodist Church, The Presbyterian Church ROK, The Anglican Church, and The Lutheran Church.

46. Chen Kuk Kim, 'Theological Education in Korea', in the Yonsei Annals, May, 4 1964, p. 2.

47. A Symposium on 'Theological Education in Korea', in Christian Thought, July, 1961.

48. Sang-Yong Lee(ed.), The Year Book Korean Protestant Churches, in Korea, Seoul, 1964, 1965.

49. A survey has been made from various sources such as Christian Weeklys', Periodicals and church bulletins.



This number may show the vigorousness of Protestantism to the casual observers who look merely for superficial and statistical information, but this does not apply to those who analyze critically the character and position of Korean theological education. A criterion of observing theological activities of a country is not based on a quantitative interest in schools and students, but in the quality of theology itself-how the church is led in its development by the academic sincerity and excellence of theological education, and how in turn these attributes function effectively for the ministry of the church. This means that a balance between theological education and the ministry of the church should be maintained for the evangelical concern of the nation and the world.

It is generally recognized by foreign observers as well as by the Koreans that the impression given by Korean Protestantism is stronger when based on the ministry of the church than on theological growth and development. Whoever pays a compliment to the numerical growth of the Korean Church alone, is liable to ignore or miss the theological implications of the words spoken. It is certainly not a sound way of approach to assess the Korean Church by merely attempting to find an accurate picture of how, why, and where the church in Korea grew like wild-fire<sup>50</sup>. It may be right to see the reasons for the rapid success of the Christian churches in Korea as Dr. Clark, one of the pioneer missionaries in the field of theological education listed<sup>51</sup>: "the decline of the old religions, the docility of the Korean people, royal favour, improvement of status of women, love for homeland, certain novelties in Christianity, effectiveness of Christian education, promotion of political liberty and desire for peace". But how have these circumstances and characteristics of the Korean people, theologically been oriented? What have the churches and its theological education contributed to the building of the nation and the modernization of the country? To these questions, one of our Korean Christian sociologists gives a negative answer: "the Protestantism which was introduced by the early missionaries in Korea was theologically of a conservative, fundamentalist strand. Although they introduced new value systems, new education, new ways of living, new ideals for social and political structure, they themselves had rather a conservative notion of Christianity, hence perhaps of social structure and culture..... The Christian Church tended to abhor a sensitive response to the changing world and tended to<sup>52</sup> become a sort of closed society, where oppressed, deprived people seek comfort"

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50. Roy E. Shearer, Op. cit., p. 17.

51. C.A. Clark, The Natives plan for Mission Work, Seoul, 1931. p. 267.

52. Kyung Dong Kim, 'The Role of the Church in Modernization', in KOREA STRUGGLES CHRIST, p. 107f.

They say, the Korean Church is strong--'probably the strongest in the world'. So what? "With its conservative tendency, the Korean Protestant Church has largely tended to turn its face from social problems. Christianity has not been able to respond to the challenges of social evil. Instead it seems to be involved in it, and has suffered fractional strife within itself."<sup>53</sup> Are these the results of the strong tendency to conservatism? Can we really be proud of our many theological schools, students and churches? Is it not true that today the Korean Church is reaping what a past theological education has shown? "The church is understood as something like a 'Noah's Ark', saving men from the world. Thus the outlook of churchmen tended to become extremely other-worldly, with a strong legalistic and mystical bias."<sup>54</sup>

These criticisms indicate that theological education in Korea has not truly assisted in the character building of the people or in the development of the nation. Instead it may have been the main cause of the divisions and schisms of the churches, which has led Christianity to lose much of its integrity and respect from the people. This was well pointed out recently by Dr. Jong Sung Rhee, the new Dean of the Presbyterian Theological Seminary<sup>55</sup>: "What are the problems of the Korean Church? Various answers could be given but the main problem is that the church has neglected proper theological education. Because of this failure, the Korean Church has never understood Christianity in toto, and without obtaining full knowledge of Christian Theology, only one type of theology is accepted as a golden rule, to which the Korean Church has devoted herself in self-protection at the cost of fighting and condemning each other".

The rapid growth of the churches, more theological schools with increased enrollment, may be worthy of praise, but it is at the same time a definite sign of disunity and friction among the churches. Many problems of theological education, such as, type of curriculum, teaching method, (system of theological institutes), tools of education, relevance to the changing society, academic excellence, post-seminary programs, relationship between theological education and ministry, plus research in new patterns for the ministry, have never been seriously considered either in the curricula of the individual school or in some

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53. Ibid. p. 209.

54. Chai Choon Kim, Present Situation and Future Prospect of The Korean Church! in KOREA STRUGGLES FOR CHRIST, p. 32.

55. Jong Sung Rhee, "The Church and Theology: in "The Church and Theology". vol. I. 1965, p. 12.

organizations of theological schools. In brief, this indicates that theological schools in Korea have never been existed and produced ministers, so that their graduates would or could only be concerned with their denominational expansion; together with a strong loyalty to the traditional ministry, confined to the four walls of the church building and to their own parishioners. These church leaders, who were sternly indoctrinated in one type of theology, have built a kingdom of conservatism in Korea. In order to maintain this heritage and history, the faculties of theological schools, their Board members and their General Assemblies have always been and continue to be cautious and on the defensive regarding any free and honest challenge to their special kingdom.

At the September, 1966 General Assembly of the Presbyterian Church of Korea, one professor<sup>56</sup> was harshly attacked by the conservative delegates. His view on the Book of Jonah is that it is a parable teaching a message for the contemporary society of that time and not a historical book. This view caused a lengthy dispute in one of the sessions. Although a motion for his dismissal was voted down by a slight majority of the ballots cast, this made a sensational issue of theological education. It was similar to Prof. Chai Choon Kim's case, 19 years ago, when the refugee students stirred up the church with a special petition to the General Assembly accusing him re his view on biblical criticism. This recent event proves that the conservative theology has maintained its bulwork, for even the best missionary scholar was defeated in the battle of academic freedom in Korea. Dr. K.R.Crim, three weeks later decided to resign from his professorship. He also has given up his missionary career in Korea and is about to leave Korea by the end of this year.

This is particularly a sad occasion. Theological education in Korea has barely been able to raise itself above the pressure of conservatism or to raise its standard to successfully pursue academic excellence. However, we must abide our time and wait till the power and influence of the conservative theology decreases and is minimized by the positive activities of the free and ecumenically minded theologians of the more liberal wing.

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56. Rev. Keith R. Crim, a missionary of the Southern Presbyterian Church to Korea since 1952. Professor of O.T. Studies of the Presbyterian Theological Seminary. The Author of the Royal Psalms (John Knox Press, 1962), and Translator of C. Eastermann's book, "The Praise of God in the Psalms". (1965).

## VI. Theological Activities in Recent Years.

The general climate and character of theological education has been clarified in the foregoing descriptions.

Now we must look at the positive and constructive aspects of theological education in Korea. One may ask how much the liberal theologians have contributed or are contributing to the development of theological education today.

In the proper sense theological education actually began after the Liberation of 1945. As previously mentioned, the theological disputes re Biblical Criticism in the Presbyterian Church were a symptom of theological development, but because of the length of the period of the disputes and the Korean War, the only result was division of churches. During the national crises and the years of hardship, the Korean Church had no time to develop its theology. Several hundred pastors and leaders were either killed or taken to the North. Though theologians were needed, more pastors and evangelists to take care of war-torn churches and depressed refugee congregations, took priority rating. After the ceasefire, in 1955 when the refugees returned to their capital city, true theological education began. Theologians whose lives had fortunately been saved during the Communist war, took over the leadership in the field of theological education and many promising young pastors and young men were sent abroad for their further studies in theology.

This year, in the middle of January, the Korean Accredited Association of Theological Schools held its first theological Conference on the theme: "Rethinking the curricula of theological schools in Korea". Theologians representing 9 member schools of the Association met together. Among the 48 persons, 43 were Korean, 38 of whom either in the United States or in Europe had earned degrees above a Master's degree. These theologians can be regarded as key persons engaged in the work of theological education. There are some other professors who did not attend the Conference.



The major subject taught by these 43 professors can be summarized as follows:

Subject	Person	Subject	Person
O.T. Studies	4	Christian Ethics	3
N.T. Studies	9	Practical Theology	4
Systematic Theology	8	Christian Education	6
Church History	6	Total	43

Leading Korean theologians write for The Christian Monthly<sup>57</sup>, and Theological Journals of Theological Schools<sup>58</sup>. They also published books<sup>59</sup> under the auspices of the Korean Christian Literature Society (C.L.S.).

57. Since July, 1967, this monthly, "The Christian Thought" has been published regularly. This is the only journal in which most of the theological professors of all seminaries take part in writing as well as acting on the editing committee.
58. There are four theological journals:
  - a. "Theological Forum" of College of Theology, Yonsei University. The 9th issue is being printed now.
  - b. "Theological Studies" of Inbuk Theological Seminary. The 9th issue has recently appeared.
  - c. "Theology and Modern Times" of the United Graduate School of Theology. The 3rd issue is soon to be printed.
  - d. "The Church and Theology" of the Presbyterian Theological School. This is a continuation of the former "Theological Review" of the Pyeong Yang Presbyterian Seminary, which publication began in 1918 but was discontinued in 1941 and resumed in 1965.
59. Since 1961, under the text book program subsidized by Theological Education Funds; 28 volumes of theological books have appeared.

Subject	No. of Volumes	Subject	No. of Volumes
General Studies	2	Old Testament	2
New Testament	7	Systematic Theology	7
Church History	5	Christian Ethics	2
Pastoral and Practical	3	Bible Dictionary	2
Total			28

- \*1. Of these 18 are translations and 10 originals.
2. 2 more books in the O.T. field, 2 in the area of pastoral counselling, and one on biblical theology are in preparation.
3. The second five year program for textbooks has recently been launched. It is planned to publish 26 books, 16 originals and 10 translations in seven departments.



An article has been written by the author of this paper<sup>60</sup> on the theological publications of the past ten years, reviewing all the articles which appeared in "Christian Thought" from July 1957 to July 1964. It may be worthwhile to mention some of the findings.

The article began with a statement on the important role that this journal has played in theological thinking and research and also on the ministry of the churches. It revealed the recent much increased theological concern of the Korean Protestant Churches. Honest self-criticism and self-understanding endeavours to create sharper theological insight and by not overlooking the reality of the Korean Church, it makes theological education effective and relevant to the need of the church and opens the way for there to be theological dialogue with the churches in the world.

Three points in particular are to be noted. The Korean theologians definitely show: (1) their consciousness of the problems faced by the Korean Churches recently, (2) that they are valiantly attempting to lay a foundation for building up an indigenous theology. (3) Their bravery in discussing all kinds of theological issues happening in the ecumenical circles of the world churches. Now let us deal with these points one by one.

#### 1. Consciousness of the Problems.

"What are the problems of the Korean Churches?" This question<sup>61</sup> has been asked in all seriousness by the Korean theologians in numerous articles. Several points are to be noted. They try (1) to understand the status quo of the Korean Churches by a critical self-examination; (2) to nurture the subjective consciousness and its task for the Korean Churches; (3) to advocate a spirit of social responsibility and participation; (4) to pave the way for dialogue and cooperation among the different denominations; (5) to emphasize the necessity of the ecumenical dialogue and its development.

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60. 'A critical Review on 'Christian Thought', commemorating the One Hundredth Number, in "Christian Thought". Aug/Sept. 1966, pp. 96-117.

61. "A sense of Direction of the Korean Church in the chaotic time". (Aug. 1958), "Towards a New Direction of the Churches" (Dec. 1959), "The Problems of the Rural Churches" (June, 1959), "The Image of Faith of the Korean Christians" (June, 1961), "The Cross-road of Church and Revolution" (May, 1962), "Self-support and Mission Policy" (April, 1963), "The Renewal and Union of the Korean Churches" (May, 1964).

Thus, it is very clear that the Korean theologians are keenly aware of the new situation in which the pattern of theological education imported through the missionaries has to be dropped, and now when the desire for a higher standard of education has grown so rapidly in our land, academic integrity and excellence should be the aim also in theological education. This is, however, only a beginning for theological education and ministry in connection with the new pattern of subjectivity and indigenization.

## 2. The Problems of Indigenization.

Korean theologians have seriously taken into consideration the problems of indigenization. Lengthy theological debates appeared for several months in "The Christian Thought" in 1962 and 1963. The debate was the outcome of a lecture, by Dr. D.T. Niles when he visited Korea in 1962. His lecture appeared<sup>62</sup> in the journal under the title: "Bible Study and the Problems of Indigenization".<sup>63</sup> Prof. Dong-sik Ryu of the Methodist Theological Seminary showed his approval of Dr. Niles' article and also tried to show how old Korean religious had actually been through the process of indigenization. But Dr. Kyung Yun Chun of the Hankuk Theological Seminary, expressed his disapproval<sup>64</sup> to the idea of indigenization of Christianity on the basis of earlier Barthian Theology, making a sharp distinction between the Christian Gospel and Culture. This<sup>65</sup> was the first theological debate in Korea and many theologians participated. It was in fact a memorable event in the history of our theological education. The Korean theologians were very much aware of being self-conscious in their indigeneous thinking, and did not wish to repeat uncritically the pattern of theology which they had inherited.

## 3. Theological Discussions.

The ten years(1956-1966) which we are considering is really the beginning of history of theological education and ministry in the proper sense of the terms. Theologians have awakened from the long night of conservatism. Although noisy

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62. Christian Thought, October, 1962. pp. 65ff.

63. Dong-sik Ryu, 'The Korean Religion and Their Indigenization, The Bulletin of Methodist Seminary', Oct. 1962. pp. 48ff.

64. Kyung Yun Chun, "Is it Possible to Indigenize the Christian Gospel?", in New World, March, 1963.

65. In this debate, 12 top theologians participated 10 of whom were in favour and two were rather negative. It is not surprising that no conservative theologians took part in this debate.

bleats against liberal theologians are still heard here and there, and the galloping chariots of the modern Inquisitors are not far from sight, the Korean theologians, who have contributed articles to "Christian Thought" for the past ten years, have a promising future and will build up a sound and mature theology for the Korean Church, open to a world-wide fellowship of academic freedom and integrity. Some signs of this follow.

In the field of Biblical Theology, most of the recent trends of biblical scholarship has been widely introduced and pursued in the hope that the theological works in Korea should be developed. How to study the Bible is often neglected. As J.C. Smith points out,<sup>66</sup> "The Church in Korea is a church which studies the Bible..... But too often this Bible study has not been set within the context of a broad cultural education. It has demonstrated that 'one who studies only the Bible properly many unnecessary disputes leading to divisions and schism have occurred. This is why theologians must be concerned about the methods of Bible study. All the articles have frankly accepted Biblical Criticism and applied same in their exegesis and theological statements. Even the theories of the schools of Religionsgeschichte, Formgeschichte, Existential Interpretation of Bultmann and Ueberlieferungsgeschichte were introduced and their importance for understanding the Bible advocated. Some of the theologians have participated in another dispute<sup>67</sup> on "Vorverständnis" of the Bible in Bultmann's theology and on the problem of "Demythologization"<sup>68</sup> in regard to the interpretation of the Bible. It is also clear that in these debates the way to the understanding and interpretation of the Bible has reached the same level in Korea as the present discussions in the world churches. It is significant that the conservative approach has been definitely abandoned.

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66. John C. Smith, Op. cit., p. 323.

67. Kyung Yun Chun, 'The way to the Biblical Understanding', in Christian Thought, Nov. 1957: 'Biblical Interpretation and Theology', Ibid, Jan. 1960: 'The Anthropological Presupposition of The Bible and its Limitation', Ibid. March, 1964: Huh Huh, "Hyuk-Huh, 'Man in Bultmann's Theology', Ibid, Feb. 1964.  
Fong Neng Park, 'The Symbolic Interpretation of Original Sin and Its Hermeneutical Problem in Modern Theology', Ibid. Dec. 1963.  
Jan. 1964, April, 1964.

68. Yoh-Chin Lee, Bultmann and Demythologizing. Ibid, Nov. 1957.  
Yong Ok Kim, Recent Trend of The Quest of Historical Jesus, Ibid, Nov. 1964.  
It is to be noted the Theological Forum of the College of Theology, Yonsei University had a special issue on "The Theology of Bultmann". No. 4. 1958, pp. 2-48.

Such courageous scholarship can be seen more positively in the studies of modern theology. The understanding and nature of theology, and theological education have seriously been questioned by many theologians. The scholarship of these theologians has definitely been shown in these articles, together with and their concern for theological education in Korea. Although theological education in the past years has resulted in the growth numerically of the Korean Churches, it has shown too much loyalty to dogmas and creeds on account of its fundamentalism and denominationalism.

It is claimed now that those days are over. Hereafter every endeavour must be made to see that theological education in Korea has the same orientation as in the theological communities of the world where concern for academic integrity, freedom and excellence is basic.

Some theological concerns recently introduced to Korea, include the problem of secularization<sup>78</sup> and the theology of God's death.<sup>79</sup> The general attitude of the Church is very cold to these new issues, but the younger intellectuals have been greatly interested in them, and discussions continue.

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69. 'Theological task of the Korean Church', Ibid. Jan. 1960, 'Re-examining Theological Education in Korea', Ibid. July, 1961, 'Theological Movement in Korea', Ibid. Jan, 1960, 'Principles of Theological Education', Ibid, July, 1961, 'Theological Self-standing of the Korean Church', Ibid. June, 1965, 'The Problem of Unity in Theological Education', Ibid. Feb. 1966. 'Dialogue Between Theology and Philosophy', Ibid. Feb. 1964, 'Theological Thinking and Theological Education', Ibid. April, 1964, 'The Problem of Indigenization in Theology', Ibid. July, 1963, 'The Two Ways of Theological Study', Ibid. Aug. 1965, 'The Vision of Theological Education in Korea', Ibid. May, 1964, 'The Task of Modern Theology', Ibid. Aug. 1962.
70. Nam Dong Suh, 'Communication of the Gospel and Secularization', Ibid, Feb. 1965: Mun Kyu Kong, 'Secularism and Secularization', Ibid: Hyuk Huh, 'Evangelization or Secularization', Ibid. Dec. 1965: Jong Sung Rhee, 'The Secularization of Christianity and the Subjectivity of the Gospel', Ibid. March, 1966: Kwang Sun Suh, 'The New Age and Secularization', Ibid, May, 1966: Ik Whan Moon, 'Christianity and the Secular World', Ibid. Oct. 1966.
71. A Special issue on "Radical Theology of 'The Death of God'", Ibid. July issue, 1966.



With the introduction of "Bonhoeffer's Theology,"<sup>72</sup> the problem of secularization seems to have been one of the vital issues in theological discussions in Korea. It should, however, be pointed out that the issue must be appraised within the cultural context and relevance to the Korean Church, not merely introducing or advocating it. The cultural background and heritage of the Korean Church, being quite different from that of the western countries, has not been forget to refer to the two regional works of the Methodist professors.<sup>73</sup> They have attempted for the first time to interpret Korean thinking and native religions from a biblical and theological viewpoint, in an effort to find a common dialogue, and to discover the most effective way of communication for the mission of the church. The understanding of the Gospel by the average Korean has been seriously taken into consideration. According to Prof. Ryu, included in the contents to be understood by Koreans the following points are to be noted.<sup>74</sup>

- (1) The concept of freedom found in the Gospel should be made clear. This is very important, because (a) bondage and foreign rule were so often interwoven into the history of Korea, (b) legalistic ethics has largely controlled the ordinary life of the Korean people, and (c) the church has suffered from the dogma and creeds of fundamentalism.
- (2) The spirit of tolerance expressed in the Gospel should be made alive for the Korean people. A long history of sectarianism in politics made it possible to build into the character of the people an exclusiveness which has resulted in divisions and friction.
- (3) Consciousness of ethical subjectivity should be emphasized in the life of the people. Because of political and economical reasons, the Korean people tended to become dependent and submissive to power and charismatic authority. The value of the individual person found in the Gospel should be clearly taught to the Koreans.
- (4) The idea of indigenization should be fully accepted and expressed in the life of the church. Why should the Thanksgiving Day of American people be observed in the Korean Church? Why should we sing hymns of the western church? Why should we build churches according to western architecture? These and similar questions should be asked and we should work out ideas of indigenization for the effectiveness of the mission of the church.

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72. Several Translations appeared in Korea:

1. *Gemeinsames Leben* (Translated by Ik Whan Moon, 1964).
2. *Nachfolge* (Translated by Hyuk Huh, 1965).
3. *Martin Marty*: (Translated by H.K. Paek, 1965).
4. *The Collection of Sermon*: (Translated by Myung Gul Son, 1965).

73. Dong Sik Ryu, *The Christian encounters the Religions of Korea*. 1965.  
Sung Bum Yun, *Christianity and Korean Thought*. 1964.

Both won prizes from the Korean Christian Literature Society for a program of 'Korea and Christianity'.

74. Dong Sik Ryu, *Op. cit.*, pp. 259ff.



- (5) Finally, the structure and type of administration of the church should be re-orientated in the light of their relevance to Korean society.<sup>75</sup> The invalidity of the imitated structure of western churches has already been pointed out by many theologians. It is urgent to change the structure of the churches, as a result of analysing the components of the congregation and the sociological implications of the existence of the church in the Korean Community.

As mentioned above, the history of theological activities of the Korean churches (in the proper sense) is shorter than that of any other country in Asia, only 4 or 5 theological schools out of 47 seminaries in Korea participate. The Accredited Association of Theological Schools<sup>76</sup> formed in 1965 gave vitality to these activities. As its first task, a theological conference was held for 5 days on the subject: "Rethinking the Curricula of Theological Education". Here, the past and present curricula of the member schools were thoroughly examined and discussed, together with a new pattern which could be relevant to the present churches in Korea. A sample curriculum was not established but exploration of the problems to change the type of ministry, required in present churches of Korea was initiated.

The establishment of the United Graduate School of Theology on the Yonsei campus in 1964 was a long hoped for event in the development of theological education in Korea. The Theological Education Fund gave the major grant for the first programs, enabling the establishment of this Graduate School. Three accredited theological schools<sup>77</sup> officially cooperate and two other theological institutes<sup>78</sup> have some connection.

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75. In this regard, many articles appeared: Yong-ak Kim, "Biblical Ideas of the Structure of the Church", Christian Thought, Jan. 1966; Won-yong Ji, Structure of Roman Catholicism and Protestantism, Ibid; Chang-sik Lee, 'Sociological Factors in Church Structure', Ibid.; David, J. Cho, 'The Structural Task of the Korean Church', Ibid; Ho-eun Chung, 'The Church Structure in Changing Period, Mission and World', No. 7. June, 1966; Chang-sik Lee, 'The Basic Structure of the Church and Constituency of the Congregation! Ibid.
76. Member schools are 7 accredited colleges, one non-accredited seminary of the Anglican Church, and the United Graduate School of Theology.
77. The College of Theology, Yonsei University, Hankuk Seminary and Methodist Seminary.
78. St. Michael's Seminary of the Anglican Church, and the Lutheran Theological Institute.

It was established for the purpose of raising the standard of theological education, to train the top-leaders for the church and to nurture the spirit of cooperation in ecumenical theology. It was and is hoped that theological education in Korea could gradually be developed through this United Graduate School and other Graduate Schools.<sup>79</sup> Since theological schools in Korea usually<sup>80</sup> admit high school graduates for a four year course, their qualified ministers. It is to be hoped that the present system of four year courses will be changed to 6 year courses, or that college graduates will be admitted for a B.D. course. Under the present system, the Graduate Schools have a tremendous responsibility in order that the best training for the ministry can be given.

## VIII: Summary.

This report starts with the problem of theological education and ministry in Korea and ends with a reference to the theological activities of the Korean theologians. It was done intentionally for several reasons: first of all, the writer found that observations on the theological education and ministry in Korea could not be reported by a mere narration of the historical facts, but required a careful analysis of the theological trends of the Korean Church.

We have thus seen, the theological trends of the Korean Church to be in two streams, strong Fundamentalism on the one hand, and Liberalism on the other hand. The longer and more deeply rooted tradition of Fundamentalism is so influential and powerful that the liberal theologians are not only suffering but being actually persecuted. For the former, theological education is an education to be loyal only to dogma and creeds of their church and to a militant ministry for denominational expansion and strength. Therefore, such a ministry is strictly confined to "a church-directed Ministry" with very little concern for "a world-directed Ministry". The emphasis of their Bible study is only on becoming a good Christian, despising education and participation in man's affairs in society and the world. For the conservatives, ecumenicism is suspect and sometimes entirely denounced as a demonic movement of the liberal theologians and lay Christians.

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79. The Hankuk Theological Seminary had a Graduate School from 1954, discontinued it in 1962, then reopened it in 1965. Recently the Presbyterian Theological Seminary established a Graduate School.

80. The Presbyterian Theological Seminary, although advocating conservative theology, made regulations to admit college graduates. The other schools also admit some college graduates.

In this light, theological education and ministry can never be seriously considered. In the proper sense theological activities have become paralysed. Devotion and piety are the primary concerns for individual Christians, while denominationalism and biblicism are the main concerns for the churches. Man as a person, society and culture are completely out of context in theological education and ministry of these conservative churches. The churches are satisfied with the traditional pattern of the preaching ministry. Variations in the ministry for our changing, dynamic society in these revolutionary times is given very little concern by the church leaders.

With all of these negative aspects of theological education and ministry, the liberal theologians and church leaders have begun to realize that theological education must be theologically re-oriented and the ministry of the church must also be theologically re-oriented in an open dialogue with the churches of the world.

Stimulated by the ecumenical movement and open dialogues with theological communities of the world, the Liberal Korean Churches have been keenly aware of the necessity for special types of ministry i.e. specially trained chaplains in military areas, prisons, industrial evangelism, and a special ministry for prostitutes, delinquents, and laborers. New horizons and avenues of "a world-directed ministry" have recently been opened in Korea.

The Korean Church has now entered into a new era of maturity. This maturity can never be productive or constructive, unless it has a tolerance and a passion for a sound and mature theological education and ministry, which must be relevant to the Korean society in order to enter into the Partnership of Corpus Christianum.

## PROGRAMME ( draft)

## Consultation on Theological Education and Ministry

Chairman : Dr. Hidenobu Kuwada  
Co-Chairman : Dr. Chung Choon Kim

Responsible for

Saturday, Nov., 26

Guidance ..... 12:00 - 4:00 p.m. --- Arrival of Participants at Kimpo.  
Accommodation ;;; 5:00 - 5:30 p.m. --- Assignment of Rooms, Metro Hotel.  
AATS ..... 6:00 - p.m. --- Supper and Reception  
" ..... Evening --- Free Hours.

Sunday, Nov, 27

Sightseeing ... 7:30 a.m. --- Breakfast at Hotel  
" ... 9:00 a.m. --- Attending Sunday Worship  
( Various Churches in the City of Seoul)  
" ... 12:00 noon --- Lunch at a Restaurant in the City  
" ... 2:00 p.m. --- Sightseeing  
" ... 4:00 - 5:00 p.m. --- Go to the Christian Academy.  
" ... 6:00 p.m. --- Supper  
" ... Evening --- Free hours. *Reception at Yungnak*

Monday Nov. 28

Gen. & Recds... 7:30 a.m. --- Breakfast  
Co-Chairman ... 9:00 - 10:00 a.m. --- Opening Service (Worship and Message)  
Presiding : Dr. C. C. Kim.  
Address: Dr. H. Kuwada.  
Gen. .... 10:15 - 10:30 a.m. --- Coffee Break  
Chairs ..... 10:30 - 12:15 --- Theme I  
"Knowing your own situation"  
Reports : (30 minutes each)  
1. Formosa : Dr. S. C. Song.  
2. Japan : Prof. Hiroshi Takeuchi.  
3. Korea : Dr. C. C. Kim.  
4. Okinawa :  
Gen. .... 12:30 - 1:30 p.m. --- Lunch  
Chairs ..... 2:00 - 4:00 p.m. --- Group Discussion  
Topic:  
Theme L : Knowing your own situation  
(grouped according to the countries)  
Gen. .... 4:00 - 4:30 p.m. --- Coffee Break



Gen. .... 7:30 - 8:30 a.m. --- Breakfast  
" ..... 8:30 - 9:00 a.m. --- Morning Prayer  
led by Dr. Samuel Moffatt  
(Chaplain to the Consultation)  
Chairs. .... 9:00 - 10:15 a.m. --- Address : Dr. Hans Margull  
Topic : Shape of Ministry in Miss-  
ionary Situation.  
Gen. .... 10:15 - 10:30 a.m. --- Coffee Break  
Chairs. ;;;; 10:30 - 12:30 --- Theme II  
"Rethinking Essential Tasks"  
--- 3 addresses:  
Formasa:  
Japan : Dr. Masao Takenaka  
Korea : Dr. Toh Chin Lee  
Gen. .... 12:30 - 1:30 p.m. --- Lunch together with N.C.C. staffs and  
representatives of Churches.  
Chairs. .... 2:00 - 4:00 p.m. --- Group Discussion  
Topic: Theme II (grouped in 20 persons)  
Gen. .... 4:00 - 4:30 p.m. --- Coffee Break  
Chairs. .... 4:30 - 6:00 p.m. --- Theme III:  
"Seeking Excellence in Theological  
Education"  
---3 addresses:  
Formasa:  
Japan : Prof. K. Matsuki.  
Korea : Dr. Harold S. Hong.  
6:00 - 7:30 p.m. --- Supper  
Chairs. .... 7:30 - 9:30 p.m. --- Group Discussion  
Topic: Theme III  
Gen. .... 9:30 - 9:45 p.m. --- Evening Prayer  
(conducted by the Japanese delegates)

7:30 - 8:30 a.m. — Breakfast  
8:30 - 9:00 a.m. — Morning Worship (Dr. S. Moffatt)



Chairs. .... 9:00 - 10:05 a.m. --- Address:  
Dr. J. Hopewell  
Topic: "Seeking Excellence in Theological Education"

10:15 - 10:30 a.m. --- Coffee Break

Chairs. ;;;.. 10:30 - 12:30 --- Address:  
Dr. C. H. Whang  
Topic: Seeking Excellence in Theological Education.

12:30 - 1:30 p.m. --- Lunch.

Chairs. .... 2:00 - 4:00 p.m. --- Group Discussion  
Topic: Dr. Hopewell's Address.

4:00 - 4:40 p.m. --- Coffee Break

Chairs. .... 4:30 - 6:00 p.m. --- Group Discussion  
Topic: Dr. Whang's Address.

6:00 - 7:30 p.m. --- Supper

U.G.S.T. .... 7:30 - 9:30 p.m. --- Creative and imaginative presentations  
of the vision of the theological  
education from each countries.

9:30 - 9:45 p.m. --- Evening Prayer  
(conducted by the Korean Delegates)

Thursday, Dec. 1

7:30 - 8:30 a.m. --- Breakfast.  
8:30 - 9:00 a.m. --- Morning Worship (Dr. S. Moffatt)  
Chairs. .... 9:00 - 10:15 a.m. --- Address:  
Theme IV  
"Planning for Joint Actions"  
Dr. J. R. Fleming.  
10:15 - 10:30 a.m. --- Coffee Break  
10:30 - 12:30 --- Group Discussion  
Topic: Joint Actions.  
12:30 - 1:30 p.m. --- Lunch  
2:00 - 4:00 p.m. --- Plenary Session I  
Topic: Theme I  
4:00 - 4:30 p.m. --- Coffee Break  
4:30 - 6:00 p.m. --- Plenary Session II  
Theme II Topic's  
6:00 - 7:30 p.m. Supper  
7:30 - 9:30 p.m. --- Plenary Session III  
Topic: Theme III  
9:30 - 9:45 p.m. --- Evening Prayer  
(conducted by the Observers)



# THE PATTERN AND CURRICULUM IN THEOLOGICAL EDUCATION

(Revised Report)

Presented by Group III

## 1. Introduction

1. Theological education takes place as a part of the life and mission of the church in its particular situation. It is rooted in God's deeds of creation and redemption in history and seeks to understand the meaning of the Gospel in the present, and trains men and women for participation in the witness and service of the church in the world.
2. Theological education generally takes place in schools which the church has entrusted with this task. Therefore theological schools are responsible to meet the needs of the church in its life and mission. In order for them to carry on this responsibility well, they must have respect for their integrity and freedom of inquiry.
3. A primary emphasis of theological education in the present time should be the training of students to think creatively. This requires ability to develop one's own response to the problems he encounters in the light of Christian faith. Mere accumulation of information, or perfection of techniques are insufficient for this goal. Creative thinking means relevant interpretation of the particular situation in which a person is serving. Such training is especially urgent in our situation due to the great emphasis on memorization in the pre-college period of general education, and contemporary teaching patterns which allow only a limited meaning of truth.
4. Since the theological school is a bearer of the Gospel which proclaims

"the Word became flesh", it is itself impelled toward involvement in the situation of the world.

## 2. The Patterns of Theological Education

The missionary situations of the church and the demand for new and diverse shapes of ministry require a re-examination of the patterns of theological education.

1. Seminary training must be understood as part of the total theological education task of the ~~missionary~~ church *in mission*.

2. The diversity of society requires experimentation in specialized training for particular shapes of ministry as for example, the rural pastorate, industrial, clinical, mass education, music, Christian education ministries. Proper development of socialized training will require joint action.

3. In most cases specialized training will be given after a basic course in theological education has been received.

4. Social and religious research is becoming increasingly necessary for seminaries to enable them and the church to plan effectively for mission.

5. New experiments are also called for in patterns of basic theological education as for example night schools, extension courses for laymen, off campus courses, in service training.

6. In view of rapid change of environment and development of theological studies, theological seminaries must accept as part of their task the continuing education of seminary graduates.

## 3. Curriculum

1. Because of the varying kinds of background from which students come, and



the personal problems they face in their first year, Orientation Courses are of crucial importance in their proper adjustment and the beginning of the process which will enable them to think creatively. There are three:

a) General orientation to theological studies including the meaning of the Gospel, the church, the ministry and the discipline of study.

b) <sup>A course</sup> Applied psychology to help the students cope with their personal problems and understand themselves and their friends, their calling, and commitment, while they are struggling with their first year courses.

c) Theological Introduction to Bible Study in the light of problems of interpretation already existing in the students' minds.

2. Also of importance in teaching how to think creatively, <sup>are</sup> in philosophy and courses in the humanities, social studies and basic trends of contemporary natural science.

3. The rigid demands for classical languages in theological education ~~is seen to be a part of a heritage from the west that~~ should be re-examined. The question should be asked to what extent such languages contribute to the particular ministries the students will be engaged in after graduation.

4. The basic areas to be covered in the theological curriculum besides language skills:

a) Biblical, theological and historical disciplines.

b) The environment: culture, religions, ideologies, movements.

c) Practical fields: homiletics, Christian Education, pastoral care, social work.

~~In our situation much more attention should be placed on studies of the environment than is generally the case, and these studies should be closely~~

~~related to the Biblical, theological, and historical disciplines on the one hand and the practical on the other.~~

In our situations, increased attention should be placed in the curriculum on studies of the environment in relation to the mission of the church.

5. The curriculum should be designed to ensure the integration of the various departments in a way that will unify the experience of the students. *Present curricula should be examined critically to be sure that such integration is being secured.*  
For example:

Old and New Testament departments should cooperate in the teaching of the Bible. Ecumenics might be taught by a team of teachers. Homiletics might be taught by teachers in several departments. A course integrating the whole curriculum might be given in the senior year.

6. A re-examination of teaching methods is called for in order to involve the student in the subject matter and overcome the dichotomy between the so-called theoretical and practical approaches. A possible method is to begin with the analysis of immediate issues already alive for the students. Then the subject matter in that particular course is called forth and dealt with as suggested by the problems themselves, after which they are examined in the light of the new knowledge acquired.

For example:

Church history might begin with the present church situation and then work backward to find its roots in the history of missions, Puritanism, the Reformation, and back to the early church.

Systematic theology might begin with contemporary theological trends within and outside the church.

7. It seems necessary to guard against over-crowding the curriculum with highly specialized subjects thereby sacrificing the depth of intensified study. A core of required subjects with a reasonable number of electives should still allow the student time for reading and research.
8. To promote dialogue between the theological community and other communities of the world. Use should be made both in the classroom and at special times of guest lecturers such as political or labor leaders, natural scientists and representatives of other religions. This is especially important for theological seminaries not related to universities, <sup>Sem. which are related to univ.</sup> should utilize the advantage of their location for this purpose.
9. Weekly and vacation field work should occupy an important part in the curriculum, <sup>should</sup> and be related to the other theological disciplines, <sup>and should be supervised.</sup> The students should be encouraged to have direct experience in different situations especially through vacation activities such as students in industry, rural parish work, work camps, hospitals and prisons.

#### 4. Community Life

1. The seminary is a worshipping community as well as a community of learning. Worship is the ground of the church's and also the seminary's involvement in mission in the world. In worship, commitment to Christ is renewed and this leads to witness and service of the community. The key issue is the revitalization of worship.

2. The seminary is a community of mutual concern. The teacher must keep aware of the real situation of his students through counselling, common work, recreation and service. Because of the nature of the ministry in this age, the ability to work in teams should be fostered among the students during their seminary training.
3. The seminary is a community of service. This aspect should be realized by involvement of both faculty and students in common projects of actual service in society. This will foster a spirit of spontaneous service.



## SECTION 1: MINISTRY AND MINISTRIES

## 1. Ministry and ministries in Northeast Asia

While one might be tempted to start with theory, we have taken as our point of departure the actual condition of the ministry in our three countries. In all three lands there are scores of churches of various backgrounds, in which there are widely varying concepts of the ministry. In some of the larger denominational or small sectarian churches -- such as the Presbyterian, Anglican, Kyodan, Lutheran, Methodist and other churches -- there are fairly clear-cut views of what constitutes the ordained ministry. But among other groups -- such as the Pentecostals, Mukyokai, Little Flock and others -- individual Christians may feel led to perform all the functions usually assigned to the ordained clergy, but without any ordination or official recognition. While it might be easier for us to confine our reflections to the more traditional groups, we must not neglect the vital ministries of some of the more independent groups.

Now it is true that many of the different patterns of the ministry are denominational in origin. Yet there are cultural and sociological factors which enter in as well. These examples might be given: the Confucian patterns of teacher-student relationships; the Buddhist private schools conducted by monks; the widely-held view that religious functionaries ought to suffer privations and lead rigorous lives; and differences arising from varying temperaments and personalities.

It should also be noted that these differences in the patterns of the ministry are not always justifiable or helpful ones. We are very much aware that there is the danger of overemphasizing the distinction between clergy and laity, but there is also the danger of losing sight of the significance of the ordained ministry as part of the church's whole ministry.

Even in the churches with which we are familiar, there are wide differences as to the precise meaning of what constitutes the ordained clergy. Churches generally establish a period of probationary church work for a seminary graduate, varying from one to five years or even longer, before he can become ordained. In this way, the churches point out that there is a distinction between the ministry of a layman and that of an ordained minister.

Furthermore, churches vary as to the kinds of ministries to which they will assign their ordained clergymen. The United Church of Christ in Japan, for instance, recognizes five categories of ordained ministers: regular pastors, evangelists, overseas missionaries, theological educators, and a general category for administrators, chaplains, Bible teachers, and the like. Churches in Korea also recognize military chaplains and prison evangelists, for instance, while in Taiwan special ministries in schools and hospitals are given recognition.

It is also relevant to note that the very words for "ministry" are made up

of different Chinese characters in our three countries, and of different Chinese characters in our three countries, and hence they convey different meanings. In Korea, the word 使役 (Korean. sayuk) means "messenger for service"; while in Taiwan the word 教職 (Taiwan: Kau-chit) means "teaching order". In Japan, the Anglicans use the term 聖職 (Jap. seishoku) meaning "holy", while the Kyodan prefers 教職 (Jap. Kyoshoku) meaning "teaching order", while in faith and order discussions, the term 職制 (Jap. shokusei), "work regulations", is used. Even these linguistic differences show that there are different approaches to the question as to what constitutes "ministry".

Even though there are these differences, however, it is more important to recognize that for most of us there are large areas of agreement. It is agreed that the church is constituted of Christian believers who are commissioned by the Christ through faith in baptism to serve in the world. It is also agreed that there is need of an ordained clergy, to whom are normally entrusted special responsibilities on behalf of the whole church. Churches also recognize other ministries alongside the ordained ministry.

From this grounding of our consideration of the ministry in the actual conditions prevailing in our three countries, we turn to reflect on the Biblical data about ministry.

## 2. Ministry and Ministries in Biblical Perspective

Thought about the ministry must begin with the activity of God. God ministered to man and creation in bringing them into being and providing for their needs. He ministered to man by giving him life, food, clothing, work companionship and progeny; he ministered to creation by appointing man to have dominion over it and to name all creatures. God's own ministry therefore finds expression in the ministry committed to man made as his image and representative. When man's ministry was corrupted by sin, God called Abraham and his descendants to be a servant people ministering on behalf of and for the restoration of all mankind. There was therefore a universal ministry committed to Israel, the nation of priests.

3. In order that Israel should perform his ministry to mankind, she herself needed ministers. Ministers of many kinds are found throughout her history. There is the ministry of the patriarchs, the ministry of Moses, the ministry of the judges, the priestly ministry of the Levites, the ministry of the king, the ministry of the prophets etc. These were essential but varied and not enduring. They ministered to Israel and on behalf of Israel, that the total ministry of Israel might be made manifest. Perhaps it is in Is. 52. 13-53. 12 that we see most clearly the nature, task method and reward of the ministry.

4. In the coming of our Lord all ministries come together in him. As the servant Lord he is the ministering God taking upon himself the form of

a servant, ministering rather than being ministered unto. He is greater than Abraham, the founder of the new Israel, the giver of the new law. By his life death and resurrection as the God-Man, given once and for all for mankind, our Lord demonstrated and effected the reconciliation of all things and this was the hope of creation which groans and travails for redemption. He is prophet, priest and king; he is wisdom, he is judge, his life on earth was a of ministry which included many things:

- a) Worship - Through his own prayers in public and in private, through his teaching to pray, through is institution of the sacrament, and through his offering of himself upon the cross Christ performed his ministry of worship.
- b) Proclamation - He ministered to Israel and to the Gentiles by proclaiming the coming kingdom in his own death and resurrection.
- c) Teaching - He was Rabbi to his disciples and the common people gladly heard his parables.
- d) Service - He healed the sick, cast out devils, brought sight to the blind and release to the captives.
- e) Shepherding - As the good shepherd he both ruled and cared for the flock.

5. These ministries, Christ committed to the new patriarchs, the twelve and to those who should believe in Christ through word, that they should become his Body the Israel of the New Covenants. In them and in the church Church though not these above, the ministry of Christ to all creation continues. This ministry is no other than that of the servant-Christ and included the ministry of worship, proclamation, teaching, service and shepherding. The Holy Spirit in the Church accomplishes the reconciliation of all things to God, and bestows the fellowship which demonstrates and begins that which one day all creation will enjoy. All the ministries are directed ultimately to the establishment of the New Heaven and the New Earth and none cares only for the Church. If some appear to do so it is only that the Church as a whole may perform its composite ministry to all creation.

6. Christ's ministry and ministries are committed to the whole church and all Christians share in the joy and duty of ministry. Under the New Covenant as under the Old, the corporate ministry of the whole people of God is expressed in the person of certain individuals who are endowed with particular gifts and called to special tasks. The gifts of the Spirit are many and varied and the tasks to be performed are ever new. God gives to his Church the ministry of such men and women as she needs for the fulfillment, at a given time and in a given place, of her ministry to mankind and to creation.

7. Not all however are given the same gifts nor are all the gifts of the Spirit expressed in offices and functions of the Church. Each Christian indeed is given the gifts necessary for obedience in his work and place and for his share in the overarching ministry of the Church. But as some in



Israel were elected to special tasks, so some persons are called to special tasks within the Church, that the whole Church may be recalled to her proper ministry and equipped for it. This is the meaning and the scandal of ordination which is administered by the Church in obedience to her Lord. The ordained ministry is not constitutive of the church, but is a means whereby the Church is kept faithful to her ministry.

8. At different points in her history and in different parts of the Church, this command has been differently obeyed and ordained ministers have not always or everywhere performed the same tasks and have differently shared these tasks with others who are not ordained. The Spirit acts as he wills and the gifts of the Spirit are spontaneously given. Only a diversified ministry can adequately express the ministry of Christ in the Church and adequately fulfil the many tasks which the Church's ministry implies. As we can speak of one or of many ministries, so we can think of the ordained ministry as existing alongside other ministries or think of it as itself diversified.

#### 9. The Church's Ministries and Our Own Countries.

The church's ministries always should be shaped by the needs of the people they seek to serve. In the Far East there are three particular types of needs which should be mentioned.

The first area is that of traditional culture. The traditional religions of our area -- such as Shamanism, Buddhism and Confucianism, with Taoism in Taiwan and Shinto in Japan -- have centuries on rites which have related man to his environment, and marked the times of joy and sadness in the lives of individuals, families, and whole nations. In Japan, so-called "new religions" have arisen to give more contemporary expressions to these needs.. Even when the older faiths are supposedly cast aside in preference to secular viewpoints, the latent influence of traditional religions may still be strong, and may become strikingly evident in times of stress or crisis.

Secondly, industrialization with all its side-effects has brought changes to our area which have completely altered the patterns of life and ways of thinking of our countries. And what we have thus far seen is only a beginning, for the technological changes which cypernation will bring about may have even more far-reaching consequences.

Thirdly, political changes have swept across our lands, and our peoples have heard the appeals of conflicting ideologies. Although these changes have taken place in different ways in our three countries, their influence has been incalculable.

As the result of changes in all three of these areas, there has been the urgent and inescapable need of the church's ministry among the lives of our people. But as the upheavals of our times have brought about a variety of effects on human lives, even so there is need for a variety of ministries.

A glance at history will reveal, however, that the variety of ministries which the church has developed through the centuries has not always been appropriate to the needs of the times, nor has it reflected Biblical teaching



about the ministry. By the time of the Middle Ages, the church had developed the ministries of the parish priests and the monastic orders, which were supplemented by the work of the mendicant friars. The Protestant Reformation tried to renew the emphasis on the priesthood of all believers, but the Lutheran, Reformed, and Anglican Churches placed heavy emphasis on the ministries by pastors of parish churches.

Anabaptist groups developed various forms of lay ministries, while the Puritans exalted the role of the preacher. Methodism produced the lay preacher and the circuit rider, while the Evangelical Awakenings featured the revivalist. There were numerous specialized forms of ministry, not all of them ordained. In recent years they seem to have multiplied almost without limit.

As we saw in our opening section, most of these various types of the ministry were introduced to East Asia by the missionary movement of the last century, and with local additions and variations have continued until now. In the light of our people's needs for ministry, however, it is very unwise simply to reproduce all the forms of the ministry which have been found in the West. We should take a creative new approach to the forms of ministry in our lands.

The patterns of the ministry in East Asia should be exemplified by Christ's ministry, partaking of two qualities in particular:

- 1) The patterns of the ministry must be diversified in order to meet varying needs, but they must also be apostolic, to affirm solidarity with the church throughout the ages.
- 2) These patterns must be indigenous, to speak to people in their own situations, but they must also be ecumenical, addressing the whole world with the whole Gospel.

## THE ROLE OF THE T. E. F.

In a way my address belongs more appropriately under that category of talks titled "Knowing Your Own Situation", because the pleasant task allotted me is to speak about the Theological Education Fund. It might be more revealing if one of the schools here which the Fund has exasperated were to describe T.E.F. activities, but the preparatory committee apted for a more peaceful if prejudiced presentation by in writing me.

### The Critical Years

I suppose there was once an age in theological education when a teacher was assigned a certain measure of material that he was to transfer to his students, and when his professional success was judged merely by the degree to which that material was actually assimilated. But our own generation of theological educators is denied such a simple understanding of its task. We are . . . rather required by God, by an increasing number of critics, by society itself and by our own consciences to probe nearly every event and issue in ministerial preparation that former ages may have taken for granted. We are obliged to analyse the very presuppositions of seminary training, to question the methodologies by which it occurs, to test the facts it seeks to promote, to weigh its relation to the mission and ministry of the Church in modern society. Certainly no other decade in church history has been so intensively engaged in the study of seminaries as has the present.

So we meet here in Seoul for a significant yet not surprising purpose. This meeting is neither the first nor the final occasion in which theological educators have gathered to analyse their profession. This single year has

noon dozens of similar meetings scattered throughout every sector of the world, and most of you present this afternoon are veteran of such campaigns. Your sweat-lapels are wearing thin from the name tags sticking them. I admire your courage to persevere. It would seem so much easier and safer to retreat to a traditional teaching role, to ignore the international ferment, and to deliver packaged wisdom to docile students. But God has not permitted this.

Consultations such as this one, however, form only a segment of this worldwide effort to rethink theological education. Other devices are known to all of us. Since the mid 1950's, for example, have emerged an unprecedented number of books and articles concerning the ministry and its preparation. Seminaries, moreover, submit themselves to exhausting surveys and principals must spend these time filling out or ignoring questionnaires. Almost every area save Europe, moreover, now boasts a functioning association of seminaries, all which have been created in recent history. And the same concerns which motivate these associations are likely to be acknowledged as well by individual seminaries. Radical self-examination has become the mark of the better school; experiments abound, some of them in exciting and unexpected directions.

The seminaries, moreover, are not alone in their quest for greater effectiveness. After years, even centuries, of administrative disinterest in their own theological schools, church denominations now frequently claim a new responsibility both for support and analysis. Baptist, Lutheran, Methodist and now the Episcopal churches in the United States, for example, have established commissions to assess how the church itself must serve and encourage the work of independent seminaries. A similar commission was established within the past year by the Presbyterian Church of America. Even councils of churches may today form departments that aid theological education. Some of these services are worldwide in their scope, such as that of the World Council of Churches so ably administered by Steve Mackie.

This decade of concern about seminaries is too contemporary for real evaluation, or even to be sure that it is pointed in the right direction. But we can be sure that the time has come for our own profession as theological educators to begin such intense scrutiny.

Now it would be preposterous to hold that the T.E.F. is responsible for

any significant portion of this ferment. The Fund is rather a product of this international concern, which existed before the Fund's birth and which will flourish long after the Fund's disappearance. What the Fund does after, however, is a rare opportunity in the next four years for the seminaries of Asia, Africa and Latin America to participate fully in this worldwide attempt to sharpen the purpose of theological education.

### The Two Talents.

What, precisely, is this rather odd creature called the T.E.F., which was born eight years ago and which has a life expectancy of another four? It is basically an ecumenical experiment in which the widest possible support has been provided for a quite specific objective: that of strengthening the preparation by the Christian ministry in Asia, Africa and Latin America. All efforts of the Fund are to be directed to this purpose, a purpose which by no coincidence is shared with every delegate in this room. To this enterprise of strengthening seminaries the Fund brings two major, if rather pedestrian, talents. The first is that it has at its disposal a considerable amount of uncommitted money - money entrusted to it by about a hundred churches of every continent. The more significant feature about this money is not its size but rather the fact that it is uncommitted. Those of us familiar with financial balance sheets know that the assets of an organization do not by themselves indicate the organization's financial mobility. You must subtract from those assets all funds which are owed or committed to other agencies before discovering the net worth. Even the wealthiest of church agencies, therefore, may have comparatively little freedom because of the extent of these commitments. The T.E.F., on the other hand, is in the unusually fortunate position



of being able to apply its resources without regard to rigid financial or methodological or ecclesiastical commitments. The Fund has no children that it must feed. It rather enjoys the company of some 300 seminaries when it is free to assist at the appropriate moment. To decide which moments are the most appropriate is the agonizing task given the T.E.F. Committee, a group selected from a wide spectrum of interests and allegiances to ensure its objectivity.

The other talent that the T.E.F. may contribute to this worldwide concern for theological education is its mobile staff. Please note that I did not say its intelligent or expert staff. We labor with you in a common vineyard of confusion and half-truths, and with little abiding assurance that our words and actions carry any special, exotic wisdom. Not long ago I visited a smaller school in Latin America, where I was immediately and solemnly confronted by the principal and staff who proclaimed that they were willing to implement whatever I commanded. It is God's providence that He did not delegate to the T.E.F. a staff of omniscient miracle workers, because any real change in ordinary posture can only come from those within the school itself -- those who daily suffer its burden and understand its potential. The strength of the TEF staff is rather that it is exceedingly mobile. We can be available. We can listen. We may be able to hold up the other end of a conversation in which a teacher or administrator articulates a personal dream. By the privilege of having been elsewhere in the seminary world we may be able to ask some questions from a different viewpoint. By the virtue of being elsewhere we may be able to recall relevant attempts in other schools to meet similar issues.

~ ~ ~

These two talents, then, are offered to the schools represented in this assembly. They may be inappropriate for much that at this moment must occupy a school in its internal maintenance and advancement. But these talents may be called upon to assist particularly strategic concerns for which a school is striving.

### The Two Phases

Now, as there are two TEF talents, there are also two phases in the life of the Fund which delineate the objectives towards which these talents may be applied. The first phase of the Fund was roughly bounded by the years 1958 and 1964. And the second, in which we now find ourselves, runs between 1965 and 1970. It is important to understand the distinction between the objectives of the two phases.

While making this trip to East Asia, I had to take my first helicopter ride. I have learned that all vehicles fly, but by riding in one I discovered a basic procedure that they follow. For the first seconds after take-off, all effort is given to an upward thrust into the sky, for the obvious purpose of clearing the buildings, trees and hills that obstruct the helicopter's forward movement. Only after this operation had been completed was there a concerted effort that carried us across the fifteen miles we were to span.

Something similar to this helicopter operation has governed the objectives of the TEF. Its first phase, between 1958 and 1964, was largely designed to give seminaries sufficient altitude to clear obstructions to progress. Buildings were constructed, and colleges created or relocated, through major grants of the Fund. Textbook projects were created or strengthened to provide basic reading material for the students. Libraries were

enlarged. All of these activities were at best only symbolic and exemplary, touching with any force at all only some of the more strategic schools. Many justifiable claims for similar assistance had to be declined because funds became exhausted. But this first phase served its purpose. It indicated the type of strength, or operational altitude, that a younger church seminary could achieve. And during this period many schools, by virtue of their own resources and regular supporters, gained impressive altitude without direct Fund assistance. Tokyo Union Seminary accomplished its move to a university without financial support from the Fund. Taiwan Theological College relied upon its own donors to build its beautiful Christian Education Building. Seminaries in Korea, permitting a TEF grant to be given to a united graduate school, nevertheless improved substantially their own quarters from other resources. And such attempts to gain altitude, to clear basic obstacles to excellent education, must and can continue.

But the Fund is now called to a new phase of assistance whose objective more closely parallels that of the forward movement of the helicopter than that of its vertical thrust into the sky. Granted that a school now has enough physical equipment to clear obstacles, in which direction should it now move? Should it just hover continually above its point of ascent, or should it now be moving into new territory? If the latter is needed, just exactly how does a school move? Concerns such as these occupy the second and current phase of Fund activities, and they are not concerns which are foreign to those of us gathered in this room. They have been described continually and perceptively in the papers of these last two days.

Now I must make a confession. It is a lot easier to gain altitude than

it is to provide forward direction in theological education. It is essentially a simple matter to construct buildings, to acquire a better prepared faculty and to accumulate a large library. Those in theological education share the skill of gaining such an altitude with every other educational agency, both sacred and secular. Basically similar forms of development are even undertaken by any factory, any baseball team, intent upon improving its service. The commonness of this endeavor does not make it any less essential to a seminary, but I confess that, while we frequently invoke the name of the Lord in our quests for such material strengthening, there is nothing uniquely Christian about the object.

What is essentially Christian about seminary excellence is not the altitude gained but rather the direction the school there takes. And at this point, the TEF, and, I fear, its cooperating seminaries, flounder. We are together in very real trouble. Here we are, called by God to witness His saving truth to a world come of age, assigned to minister and by the preparation of men who bear that encounter to particular men and particular situations. While it is an easy matter to state this purpose theoretically, it is awfully difficult to act it out. What are the crucial postures that a seminary must assure, for this present generation of students? What are the tentative, proximate thrusts for a given seminary to undertake this coming year as an acknowledgment of larger aims and distant goals? Even the altitude gained by the employment of good buildings, competent professors and adequate equipment may be irrelevant, possibly a determinant, to the process. The direction in which a seminary must today move, even with the best of intentions, is not clearly defined and can only be briefly sustained by pot slogans regarding



involvement, flexibility and creativity. It confers to you that the Fund has no spectacular answers to provide, no schemes for instant relevance. We rather look to this meeting, and to the evolving experience and ideas of those assembled, to provide the experimental plans by which a school strengthens its Christian purpose.

This is not just a pious hope. I have been profoundly impressed by the insights articulated by this conference. Think for a moment. We could have spent these last two days trading tales about educational trivia such as seminary bedroom arrangements, who drives the seminary automobile and the like. And have sanctified such solemn nonsense by indicating the fellowship which the meeting produced. But this has been entirely avoided. At point after point we have listened to new speaking from the core of their professional concern. The real problems for today's seminary have been largely identified, a feat which John Dewey held to be first step towards resolution. But where do we go from here?

### Six Fronts

The T. E. F. is not entirely innocent of plans by which appropriate steps might now be taken. We have had the privilege of visiting most schools several times, and we have listened rather carefully to what this meeting's speakers and other observers of the seminary scene have been taking. A certain fairly universal configuration of interests has begun to emerge. There is a certain pattern of interlocking concerns that vex better seminaries in this hour. At the risk of being too simplistic, I would picture this pattern as a hexagon - six interrelated fronts upon which an alert seminary is now doing battle.

Let me describe these fronts.

1. The first concerns the spiritual maturation of the student. Our pietistic heritage has led to a divorce of holiness from learning, but we may now be emerging from a time which accepted that divorce as axiomatic. From earlier papers we can detect a restlessness among seminaries which have in the past treated the spiritual and vocational formation of the student as a matter distinct from the operation of the school as an academic institution. We are being forced to realize that too much in the past has been left to chance and to formal chapel exercises. We have been disturbed by the continual intrusion of learning upon worship, but this is only one of several symptoms of an institutional failure to develop men of God.

2. The second front concerns the theological teacher and what he is supposed to do. As I visit schools I am constantly awed by the variety of what the professor is supposed to do. They lead heroic lives from before sunrise until late at night -- teaching, studying, tending churches, serving committees, looking after seminary maintenance, counselling, trying to be worthy husbands and fathers. Yet they will never be known as heroes, partly because that is not their intention and partly, I fear, because, while they place every activity they attend, they seldom have time and preparation to carry any activity to its heroic conclusion. This problem makes the second front for the seminary: that of institutional adjustment so that teachers might be excellent rather than adequate teachers so that professional study can be transformed into scholarship, so that their theological mission is locked in honest engagement with the world. Such goals are not achieved merely by securing additional faculty members and further doctoral studies. They also require

some careful attention to redeployment and basic priorities. In Latin America I saw two schools each with a full complement of overworked teachers, each teaching in the same remote Indian language, both located in the same village. I asked the obvious question, "Why can't you join forces in the school to permit real scholarship?" "We can't do that," they replied, "because we don't agree about hyperdispensationalism". The tragedy is that such obstacles to strong faculties hinder nearly every seminary today.

3. On the third front stands the student body. The numbers of candidates for the ministry coming forward in East Asia does not serve to be a primary problem, but their quality does. Too frequently are heard administrative complaints about second-best students, men seeking admittance because they failed university entrance exams. But we are beginning also to see seminaries which are not satisfied with complaints but which are seeking a different type of student and are adjusting their curriculum to accommodate the different ministry to which these men are called.

4. The fourth front on which schools probe most vigorously is that of rethinking the curriculum. Enough principles have been already stated about this front in this meeting. We might merely remind ourselves that rethinking means something quite distinct from rearrangement which is a chronic disease of faculty members.

5. The fifth front is rather exciting but extremely ragged in appearance. It concerns the use of books, teaching materials and other tools including classroom time. Theological education has fallen far behind other types of professional education in its alteration to the act of teaching. How, precisely, does a student learn; How are the resources of the seminary best employed in the particular event of teaching? It is fair to say that most courses now taught in the younger churches depend almost exclusively upon straight lecture, and that even a higher proportion of diplomas awarded can be gained by careful notation of lecture notes. But is this method the most effective tool for learning with which to monopolize a student's life for six years?

6. And the final front concerns, of course, the increasing sense of obligation of the seminary to working ministers. There is too much totalitarianism in seeking efforts to serve its graduates; too many litty little refresher courses; too heavy a reliance upon the assumption that a seminary must pump enough fuel into a man while he is yet a student to drive him for the next 40 years. Continuing education, however, is being reexamined from different angles today, and the first results are encouraging.

So these are six fronts in which seminaries seem to be doing battle today, and they therefore represent the areas upon which the TEF is prepared to assist with financial help. On their own initiative over a hundred different schools have made proposals concerning their own efforts in these six areas, and the Fund has responded to date with grants totalling about a half million dollars. A number of proposals, however, have been declined by the TEF Committee, largely because, in our own fallible judgment, the schools

did not represent a crucial development in attacking the real problems which these fronts describe. I was personally heartened, nevertheless, at our last Committee meeting to see that less proposals were far off target, that more were grappling with the concept if not the substance of these six issues.

#### And Eight Questions

Some schools have rightly felt that our staff has not provided for them a sufficiently concrete picture of what the TEF Committee expects in a proposal, and I plead guilty to this charge, largely because our staff is only now beginning ourselves to understand what this new Committee anticipates. May I conclude, therefore, by describing the questions that this Committee is likely to ask in examining a proposal? Not all questions are equally applied to every scheme, but they generally form the mechanical basis upon which the Committee makes its decision.

#### Eight Questions:

1. Does the proposal deal directly with the six fronts, or is it more a matter of aid to ordinary maintenance and normal expansion?

2. Does the proposal describe an action or merely define a problem? We receive a certain number of proposals to create a position or department that will be in charge of an unresolved problem. That problem may be clearly indicated, but what in fact this person or department will do about it remains unspecified.

3. Is the methodology of the project proposal clearly articulated; have its participants and resources been identified; is the intended result projected in realistic terms?

4. Is the proposal crucial to the operation of the school, or just a novelty?

5. Is this school the best equipped body in the region to undertake the project?

6. Does this proposal serve the best interests of the supporting church? Is the church aware of the proposal?

7. If the project proposal is to continue after the expiration of TEF help, is there a fair indication that the school can sustain it from regular resources?

8. Does the proposal provide means for the evaluation of the project?



Now these questions may appear to be heavy artillery to train in some tentative seminary experiment, but I take some solace in the fact that they are also the questions which the school itself is asking about its intended project. These questions are not barriers to aid so much as they are means to establish a serious contract between the Fund and the seminary. We mean business. We are looking for seminaries which are internally concerned about these issues so well expressed throughout this consultation and which evolve a creative approach for attacking such an issue within their specific situation. And these seminaries, I am sure, are represented in our gathering on Secular this week.

PLANNING FOR JOINT ACTION  
(English Summary)

Profossor I. Takayanagi  
Aoyama Gakuin University  
Tokyo

The subject "Planning for Joint Action" will here be treated under three headings: I. Forms of Joint Action in Japan in the Recent Past  
II. Some Suggestions for Joint Action in Japan in the near Future  
III. Some Suggestions for Joint Action in Northeast Asia

I. FORMS OF JOINT ACTION IN JAPAN IN THE RECENT PAST

A. Academic Societies (supra-denominational)

1. Nippon Kirisuto-kyō Gakkai (Christian Academic Society of Japan)

This learned society includes both Protestant and Roman Catholic scholars as specialists in Bible, Church History, Systematic and Practical Theology. Its journal, Nihon no Shingaku (Theology of Japan), is issued once a year. Five issues have been published to date. This is the only Christian academic society in Japan that has a journal, and it is the largest such society in Japan.

2. Christian Society for the Study of the Old Testament

3. Christian Society for the Study of the New Testament

4. Christian Society for the Study of Christian History

a. Church Fathers

b. History of Protestantism

B. Journals and Publications

1. Each theological school has its own journal, e.g.:

Tokyo Union Theological Seminary, Doshisha School of Theology, Kansai Gakuin, Aoyama Gakuin, Kanto Gakuin, Nazarene Seminary, Luther Theological Seminary, St. Paul's, Nihon Kirisuto-Kyōkai.

Articles in these journals are usually written by the faculty members of the respective institutions, though there is some cross-fertilization.

2. The publication board of the United Church of Christ in Japan (Kyōdan) draws not only upon Kyōdan scholars but also upon

scholars from other Christian bodies. This is true, e.g., of its various monthly journals and also of its Bible Lectures (Seisho Kōza), its Bible Magazine (Seisho Zasshi), and its Laymen's Bible Commentary (Seisho Kōkai Zensho). The last-named

title, incidentally, is a translation from the Laymen's Bible Commentary published by the John Knox Press. It is being issued in 25 volumes, individual seminaries being responsible for 1 volume.

3. Other supra-denominational publishing agencies
  - a. Protestant Publishing Co. (Shinkyō Shuppansha)
  - b. Christian Literature Society (Kyōbunkwan)

C. Inter-institutional use of faculty members

It is not uncommon for a faculty member to have one seminary as his main field of responsibility but also to teach part-time at one or more other seminaries. Such an arrangement presently exists, e.g., as between Tokyo Union Theological Seminary, Aoyama Gakuin, Japan Biblical Seminary, and Luther Theological Seminary. It is much appreciated by the students and strengthens fellowship between seminaries.

[N.B. If this inter-institutional use of faculty members is called "exchange of professors," it should be recognized that, so far as present-day Japan is concerned, it does not mean that a "borrowed" professor serves the borrowing institution full-time. He serves the borrowing institution part-time while continuing with his main responsibilities at his own institution.]

D. Inter-institutional orientation of graduates of Kyōdan seminaries

There are seven Kyōdan-related seminaries in Japan (Tokyo Union Theological Seminary, Aoyama Gakuin, Japan Biblical Seminary, Doshisha School of Theology, Nōson Dendō, Tokyo Bible School, and Kansei Gakuin). All are institutionally independent. Recently, graduating students have been brought together for orientation each spring. The purposes of this orientation are, in general, to strengthen their sense of belonging to one another in one group, and to prepare them for cooperative evangelistic work.

E. Theological Education Fund-sponsored discussion

On November 8, 1966 a meeting of young theological educators was held at Aoyama Gakuin under the auspices of the Theological Education Fund.

F. Inter-Seminary Conferences

For more than ten years, Inter-Seminary Conferences have been held annually. Students of nearly all denominations are represented, including students from Roman Catholic seminaries. With over 300 participants at its meetings, the organization is autonomous, but faculty members share in planning and carrying out the conferences. Some of the themes about which conferences have been held are: The Nature of the Church, Mission Today, Indigenization, the Holy Spirit. The social concern of the participants is strong.

G. Meeting of Scholars of the Old Testament

On November 23, 1966, for the first time in Japan, a large-scale meeting of scholars of the Old Testament was begun. This meeting was held in ~~northern~~ Japan and was supported by the Theological Education Fund. It brought together Old Testament scholars not only from within Japan but also from the Fiji Islands, Thailand Theological Seminary, Tainan Theological Seminary, and South Korea. Roman Catholic scholars of the Old Testament participated, making reports on studies now in progress.

H. Bible Translators' ~~Meeting~~ Seminar

From August 15, 1966, a three-week meeting of Bible translators from various countries was held in Japan. Sponsored by the World Association of Bible Societies under Eugene A. Nida, it limited itself to a discussion of problems of translation. However, it involved participants



from South Korea, Taiwan, Hongkong, Singapore, Vietnam, and from Japan.

## II. SOME SUGGESTIONS FOR JOINT ACTION IN JAPAN IN THE NEAR FUTURE

### A. Inter-institutional use of faculty members

It would seem desirable to increase this kind of exchange of services, and to have it take in seminaries not now included.

### B. Cross-registration between seminaries

Joint action might take the form of allowing seminary students to attend lectures at seminaries other than their own, and to have credits thus received acknowledged as applying toward graduation from their own school.

### C. Ecumenical Bible Commentary

A plan to publish a 40-volume series of Bible Commentaries is now in process. The Christian Society for the Study of the ~~Old~~ Testaments <sup>is</sup> taking responsibility for the Old Testament commentaries. A request for \$20,000 to cover the costs of editing and preparation up to (but not including) publication has been submitted to the Theological Education Fund. Details are now being negotiated.

### D. Library use

Most seminary libraries are inadequate. However, nearly every library has certain rare books and classics. Joint action might take the form of establishing a Union Catalog and making it possible to borrow books from libraries other than that of one's own school.

### E. Journals

Already there is an abundance of institution-centered theological journals. Needed are journals that will be centered in the various theological disciplines. Such journals would increase communication between members of different institutions. Outstanding articles might be summarized in English and circulated abroad.

### F. Joint study of curriculum

It may be said that the overall pattern of theological education in Japan is largely an imported pattern. Problems unique to the Japanese situation tend to be left out. Cooperative study of this problem is needed. Such study might best be carried out through the Nihon Shingaku Kyōiku Rengō-kai (Association for Theological Education in Japan).

## III. SOME SUGGESTIONS FOR JOINT ACTION IN NORTHEAST ASIA

### A. Academic meetings

Discipline-centered meetings that will draw scholars from Northeast Asia generally might further joint action on a larger scale. As mentioned above, a meeting of scholars of the Old Testament was recently held. Meetings of scholars from other disciplines are needed.

### B. Visiting scholars

Lectures by scholars from Europe and America are not infrequent. To name but a few: E. Schweizer, O. Piper, C. Michalson, G. Bornkamm. Without minimizing the importance of lectures by visiting scholars from the West, it would appear desirable to invite scholars from Asia, particularly Northeast Asia, as well.



C. Student exchange program

Capable students might be brought from other countries in Northeast Asia to Japan for theological education. Conversely, Japanese students might be sent for their theological education to other countries of Northeast Asia.

D. Northeast Asia Inter-Seminary Conference

The problem of getting visas is admittedly difficult at present, but as opportunity offers, it would be desirable to hold Inter-Seminary Conferences that would involve students from Northeast Asia generally. Such conferences could be held in Japan or elsewhere.

E. Northeast Asia Journal of Theology

Worthy articles, as they appear from the hands of scholars throughout Northeast Asia, might be translated or summarized in English and circulated in a new journal.

F. A Secretary for Northeast Asia

In connection with the preceding point, it would seem necessary to have a secretary with scholarly qualifications, and who can handle English, to travel about and gather promising articles. So far as Japan is concerned, such a secretary's services might be utilized most efficiently through the Nihon Shingaku Kyōiku Rengō-kai (Association for Theological Education in Japan).

BEGINNINGS: For many years the Churches of the Pacific have been training men for the ministry, both in local colleges and in overseas institutions. But the

# PACIFIC

Pacific is now going through a period of rapid social change.

There is now need for a ministry as fully trained as that of any western country. There are today well-educated and sophisticated men and women in all the urban centres of the Pacific. But there are few well-educated and theologically equipped clergy who can guide their people into this newly-emerging and disturbing world.

## WORKING IT OUT:

The Churches of the Pacific have therefore acted together to set up one institution of higher theological learning to supplement the denominational colleges.

The latter will continue to train men for the village ministry. Finance for the scheme came from the Theological Education Fund of the World Council of Churches, the Missionary Societies, and the Churches themselves. The College has been erected in Suva on a fine 10½ acre site overlooking the ocean. Why Suva? Because it is the centre of communications in the Pacific, where higher education has been carried on for a century, and where a university will soon be erected.

The capital cost of the College is around £90,000 Fijian (US\$225,000). We are still much in debt to the builder. The annual running costs of the College will amount to some £13,500 (\$33,750), yet we can see where only £10,000 or \$25,000 will come from, in donations and fees. A host of "Friends" of the P.T.C. could fill this gap.

COURSES: The P.T.C. provides training at two levels, one course leading to a Diploma, the other to the degree of B.D. The Faculties of Theology in Otago and Queensland Universities provide external examiners for the degree. Both courses emphasize the application of the study of the Christian Faith to the special problems and needs of the Pacific. Time is given to "Pacific Studies". These include the church history, sociology, religions, economics and moral problems of the Pacific. Biblical studies are undertaken in such a manner that we may find truth that will set us free to enter new paths of service and discover new expressions of the eternal Gospel. The Degree course emphasizes more specialised training. Each man must write a thesis on a topic of his choice. We hope in this way to encourage original study which may be a contribution from the Pacific to the world Church.

STUDENTS AND STAFF: Students have been drawn already from eight Pacific Territories. The present four members of faculty represent each of the four participating Churches — Anglican, Congregationalist, Methodist and Presbyterian. By 1967, 30 students will be residing in the College; a third of these are married, and will be living in their own "Bulu House". Moreover, senior ministers will be sharing in study with the students for periods of from several weeks to half a year.

With such an inter-church staff and student body, all in the College are experiencing some of the joys and tensions of ecumenical encounter. In the Pacific, with its many isolated Churches, this is a point where experience and knowledge of each other may grow.

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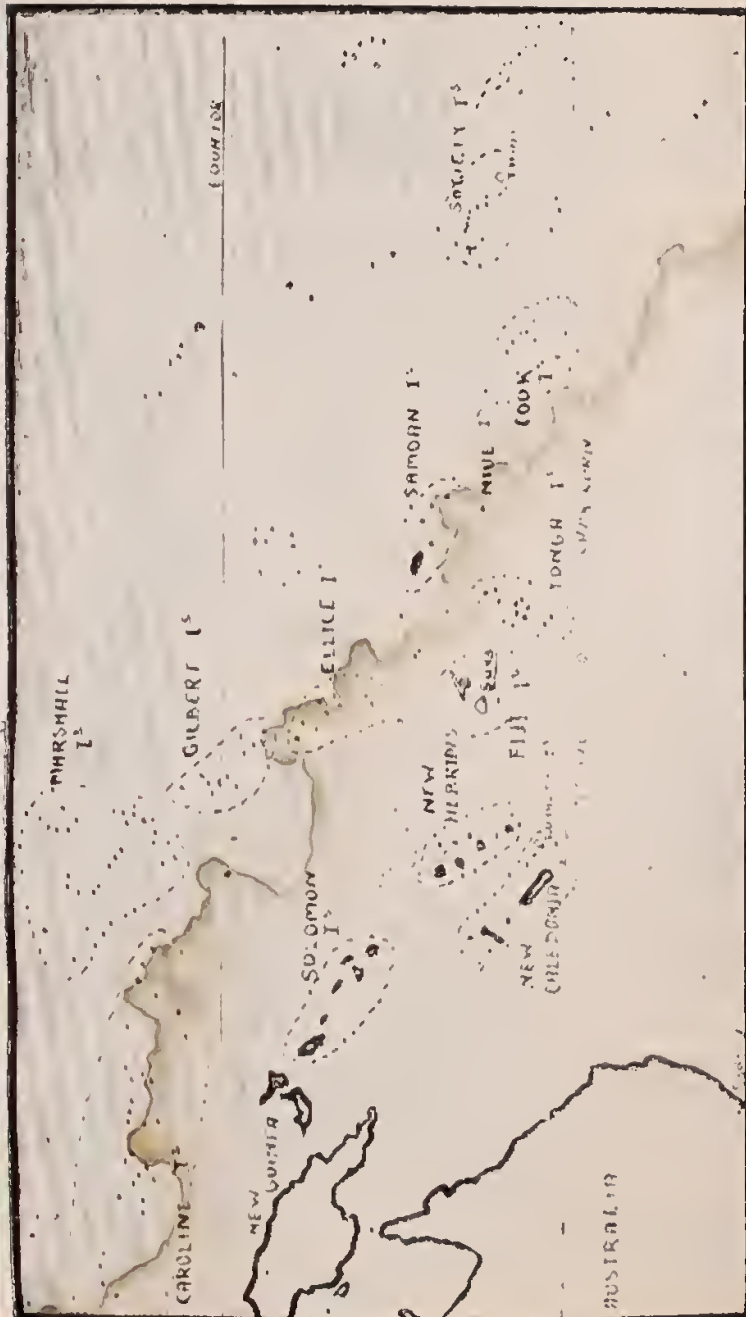
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## A NEW ECUMENICAL ADVENTURE



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# A Survey of Theological Education in Japan

## Foreword

This report has been compiled for presentation to the Consultation on Theological Education in Northeast Asia to be held in Seoul, Korea, in November, 1966. It comprises an investigation of the current status of theological education in Japan, together with brief analytical and critical comments. The purpose is not only to gain a clear view of the present scene, but also to detect various trends which are moving beneath the surface.

Questionnaires were sent to thirty-three major protestant institutions of theological education (of the total number of sixty-three) in Japan. Twenty-five of these responded with cooperation. The information they provided has been arranged and tabulated. Although less than half the total number of institutions is represented, included among these are the major historical traditions, and they may be considered adequate to provide a basis for an appreciation of the course of theological education in Japan.

## I. The Theological Schools

Chart I gives the name, affiliation, year of founding, and location of each of the twenty-five institutions of theological education (hereafter called schools) which responded to the questionnaire. Besides these there are also thirty-one schools affiliated with twenty-nine denominations, seven independent schools, which with the Orthodox Church school comprise a total of sixty-four schools.

### Chart I. Survey of Theological Schools

<u>Church and School</u>	*	**	<u>Founded</u>	<u>Location</u>
<u>Nippon Kirisuto Kyodan (NKK)</u>				
1. Tokyo Union Theol. Sem.	b	3	1943	Mitaka-shi, Tokyo
2. Doshisha U., Sch. of Theol.	b	2,3	1875	Kyoto
3. Aoyama Gakuin U., Theol. Dept.	b	2,3	1949(1879)	Shibuya-ku, Tokyo
4. Kwansei Gakuin U., Sch. of Theol.	b	2,3	1952(1889)	Nishinomiya
5. Japan Biblical Sem.	b	3	1946	Shinjuku-ku, Tokyo
6. Seiwa Woman's Col. for Christian Workers	b	2,3	1880	Nishinomiya
7. Tsurukawa Rural Institute	b	2,3	1948	Machida-shi, Tokyo
8. Tokyo Biblical Sem.	b	1	1954(1901)	Shinjuku-ku, Tokyo
<u>Nippon Sei Ko Kai (NSKK)</u>				
9. Rikkyo U., Christian Studies Course, Arts Dept.	b	4	1946	Toshima-ku, Tokyo
10. Central Theol. Col.	b	1	1911	Setagaya-ku, Tokyo
11. Shoin Joshi Gakuin Col., Christian Studies Course	b	4	1966(1892)	Kobe
<u>Japan Evangelical Lutheran Church (ELC)</u>				
12. Japan Lutheran Sem.	a	4	1964(1909)	Nakano-ku, Tokyo
13. Tokai Lutheran Sem.	a	2,3	1954	Shizuoka-shi
<u>Japan Lutheran Church, Missouri Synod (LCM)</u>				
14. Theol. Training Program	a	1	1953	Chiyoda-ku, Tokyo

Norwegian Lutheran Mission (NLM)

15. Kobe Lutheran Sem.	a(b)	1	1957	Kobe
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Baptist Convention (BCon)

16. Seinan Gakuin U., Sch. of Theol.	b	1	1924	Fukuoka
17. Baptist Evangelical Sem.	b	2	1962	Shinjuku-ku, Tokyo

Baptist Union, Japan (BU)

18. Kanto Gakuin U., Col. of Theol.	a	2,3	1959(1884)	Yokohama
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Presbyterian and Reformed Church in Japan (PRCJ)

19. Church of Christ in Japan, Theol. Sem.	a	1	1955	Setagaya-ku, Tokyo
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Holiness Church (HC)

20. Tokyo Bible School	a	1	1948	Higashi Murayama, Tokyo
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Christian Brotherhood Church (CBC)

21. CBC Bible Sch.	a	3	1947	Minori-cho, Ibaraki-ken
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Japan Menonite Church (JMC)

22. Doto Bible Col.	b	2,3	1965	Kushiroshi, Hokkaido
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Non-denominational

23. Japan Christian Theol. Sem.	c	3	1949	Suginami-ku, Tokyo
24. Japan Christian Col.	c	3	1966(1950)	Kunitachi-machi, Tokyo
25. Kyoritsu Bible Sch. for Women	c	3	1900	Yokohama

Notes

\* Management of institution: a = by denomination; b = recognized by denomination; c = independent.

\*\* Student qualifications: 1 = denominational ministerial candidates only; 2 = denominational non-ministerial candidates admitted; 3 = no denominational requirement; 4 = no religious affiliation requirement.

Founded = date of founding. Where a new program has been developed, the date of original founding is given in parentheses.

1. Founded by the union of 15 theological schools; relocating near International Christian University in 1966.

10.A professional school closely affiliated with (9) before World War II.

11.A junior college until the establishment of a four-year college program in 1966.

12.A seminary until the establishment of a four-year college program in 1964.

14.Planning to merge with (12) in the near future.

15.Supervised by the Norwegian Lutheran Mission, and affiliated with the West Japan Evangelical Lutheran Church and the Kinki Evangelical Lutheran Church; with a related Union Bible College.

24.Junior college from 1966, with a three-year Theology Course, and plans for a further year of special theological study.

II. Church Backgrounds

Of the twenty-five schools represented here, twenty-two are affiliated with particular denominations. Chart II offers statistical information concerning the churches which support and are served by these schools. The information is based upon The Japan Christian Year Book 1966, in addition to the answers received from the questionnaire.

Chart II. Affiliated Church Statistics

	<u>NKK</u>	<u>NSKK</u>	<u>ELC</u>	<u>LCM</u>	<u>NLM</u>	<u>BCon</u>	<u>BU</u>	<u>HC</u>	<u>CBC</u>	<u>JMC</u>
Churches										
Organized	1284	257	96	30	112	41	90	74	65	11
Missions	328	79	38	18	120	20	21	45		4
Total	1612	336	134	48	232	61	111	119	65	15
Ministry										
Ordained (M)	1278	314	191	55	115	61	95	57	45	6
(W)	103					11	13	3	65	3
Total	1381	314	191	55	115	72	108	60	110	9
Licentiates										
(M)	354	19	10		80	28	10			4
(W)	160	52	35		2	7	6			
Total	514	71	45		82	35	16			4
Membership										
Men		13831	5919		4140	1052	4041		663	
Women		19034	8390		6078	1576	6650		1425	
Total	142469	32865	14309	3857	10218	2628	10691	5179	2088	119
Theol. Schools										
Included here	8	3	2	1	2	1	1	1	1	1
Others		2			1					1
Total	8	5	2	1	3	1	1	1	1	2

III. Varieties of Theological Schools

Theological schools in Japan are classified by the Ministry of Education in four categories.

(1) Junior Colleges. These require the completion of twelve years of academic preparation for admission, and offer a two (or three) year course of advanced instruction. There are 321 Junior Colleges in Japan, but only three of these offer programs of theological education.

(2) Colleges. These require the completion of twelve years of academic preparation for admission, and offer a four year course of study. Theological education here may assume the form of a Theological Department, or of a Course of Christian Studies, or of Theology, in the Arts Department. There are 270 four-year colleges in Japan, among which there are ten which offer programs of theological study.

(3) Graduate Study. Graduate schools in Japan offering the Master's and Doctor's degrees are organically related to four-year colleges. These degrees represent further programs of study extending to a minimum of two and three years of graduate research respectively. Of the ten four-year colleges offering theological studies, six have established the facilities required for offering graduate study programs.

(4) Miscellaneous Schools. This is a very loose legal category (comprising altogether more than 7800 institutions), with no specified academic requirements for admission, or standards for faculty qualifications, as recognized by the Ministry of Education. More than half the schools under consideration here are of this category. Although these are legally designated "Miscellaneous Schools," we shall refer to them hereafter as "Seminaries."

Chart III shows the category of each schools, the number of its faculty and students, and the number of students graduated since World War II.



Chart III. Theological School Statistics

	School	Course	Staff			Adm	Students Enrolled			Graduates		(Post War) Total	
			FT	PT	Tt		M	W	Total	M	W		
Kyodan	1	B M D	20	30		15	165	22	187	489	90	579	(1) Tokyo Union Theol.
	2	B M D	19	12		5	96	19	115	383	55	438	(2) Doshisha
	3	B M D	17	24	2	2	40	37	77	142	62	204	(6) Aoyama Gakuin
	4	B M D	11	3	3	3	67	15	82	99	13	112	(3) Japan Biblical
	5	Dipl 2+3	4	28		6	46	27	73	186	85	271	
	6	B	11	4	4	17		30	30		83	83	
	7	Dipl 5	11	17		5	15	2	17	102	7	109	
	8	Dipl 4	12	3		3	6	6	12	37	29	66	
Sei Ka Kai	9	B M D	7	12	2		52	22	74	104	21	125	
	10	Dipl 3	5	5	1	3	18		18	120		120	
	11	B	13	5		11	5	2	7	42	19	61	
	12	B	14	22		6	54	1	55	89	1	90	
	13	Dip	4	4		1	7	6	13	71	100	171	(5) Tokui Int. (E.L.C.)
	14	Dipl	4			1	7		7	18		18	
	15	Dipl 4	5	9			8		8	19		19	
	16	B + 1	12	6		4	33	7	40	188	8	196	(7) Seimon Gakuin (Baptist)
	17	Dipl 5	7	21		2	13	2	15				
	18	B M D	11	2	4	1	27	6	33	48	16	64	
	19	Dipl 4	1	13		2	12	1	13	27		27	
	20	Dipl 3	8	10	2	2	14	18	32	108	116	224	(8) Tokyo Bib. Sch. (Holiness)
	21	Dipl 3	10			9				29	51	80	
	22	Dipl 3	1	6		2	8	3	11				
	23	Dipl 3	8	8	2	1	19	6	25	30	13	43	
	24	JC 3+1	15	6	6	9	36	37	73	146	114	260	(4) Japan X. Coll.
	25	Dipl 3	3	8		3		33	33		64	64	

Note

Course: B = four-year college; D = Doctoral level program; Dipl = seminary, with length of course indicated in years; JC = Junior college; M = Master's level program.

Staff: FT = full time; PT = part time; Tt = tutor; Adm = administrative staff.

5. Two-year preparatory course required of non-college graduates.

9. No administrative staff independent of university.

11. College student statistics for one year only; graduation statistics for JC.

12. Graduation statistics for seminary.

16. +1 = one year course of special theological study.

17. No graduations yet.

IV. A Five Year Review of Staff and Student Statistics

Charts IV and V review statistics concerning the teaching and administrative personnel of theological education over the past five years, together with data on the fluctuation of student population over the same period. In each category, data for the four-year colleges (including colleges and universities) is given on line A, for seminaries (including junior colleges) on line B, and the combined total on line C. The number of schools represented by each figure is given in parentheses.



Chart IV. Faculty Statistics, 1961-1966

		<u>1961</u>	<u>1962</u>	<u>1963</u>	<u>1964</u>	<u>1965</u>	<u>1966</u>
Full time	A	(9) 116	(9) 118	(9) 120	(9) 121	(9) 119	(10) 135
Faculty	B	(9) 44	(10) 51	(10) 54	(10) 55	(11) 61	(14) 88
	C	160	169	174	176	180	223
Part time	A	(9) 143	(9) 128	(9) 126	(9) 119	(9) 104	(10) 120
faculty	B	(9) 81	(10) 96	(10) 98	(10) 94	(10) 100	(12) 121
	C	224	224	224	213	204	241
Assistants	A	(7) 16	(5) 9	(7) 20	(6) 18	(5) 14	(5) 15
	B	(2) 4	(2) 2	(2) 2	(2) 2	(2) 2	(2) 3
	C	20	11	22	20	16	18
Adminis-	A	(8) 37	(8) 43	(8) 47	(8) 48	(8) 50	(9) 64
trative	B	(9) 20	(10) 25	(10) 25	(10) 27	(11) 29	(15) 50
staff	C	57	68	72	75	79	114

Chart V. Student Enrolment Statistics, 1961-1966

		<u>1961</u>	<u>1962</u>	<u>1963</u>	<u>1964</u>	<u>1965</u>	<u>1966</u>
Men	A	(8) 533	(8) 506	(8) 510	(8) 498	(8) 516	(9) 539
	B	(9) 207	(10) 232	(11) 199	(11) 229	(12) 205	(13) 209
	C	740	738	709	727	712	748
Women	A	(8) 98	(8) 108	(7) 104	(9) 116	(8) 122	(10) 161
	B	(7) 137	(8) 137	(8) 143	(9) 134	(10) 138	(11) 141
	C	235	245	247	250	260	302
Total	A	631	614	614	614	638	700
	B	344	369	342	363	343	350
	C	975	983	956	977	981	1050

Chart IV reveals a striking increase in the number of both teaching and administrative personnel. Full time teachers have increased by 40 percent, while the number of administrators has doubled. This indicates that the personnel gap is being filled. But chart V shows a surprisingly meager rise in the number of students over the same period. In particular, the number of men seems not to have increased at all appreciably. This suggests the presence of a serious problem.

#### V. The Activities of Post-War Graduates

An attempt was made to determine the activities engaged in by students who have graduated from theological schools in the period following World War II. The findings are presented in chart VI. Again the data is presented for colleges (A), seminaries (B), and then in sum (C), as in Section IV.

Chart VI. Activities of Post-War Graduates

		<u>Pastoral</u>		<u>Educational</u>		<u>Professions</u>		<u>Miscel.</u>		<u>Total</u>					
				<u>Rel.</u>	<u>Other</u>	<u>Social</u>	<u>Others</u>								
A	Men	(9)	1108	(8)	47	(9)	130	(6)	32	(7)	148	(7)	119		1584
	Women	(10)	67	(4)	4	(8)	64	(6)	23	(5)	25	(8)	183		366
	Total		1175		51		194		55		173		302		1950
	Percentage		60		3		10		3		9		15		100
B	Men	(12)	720	(6)	12	(5)	31	(1)	1	(5)	104	(5)	25		893
	Women	(9)	328	(2)	2	(5)	23	(2)	2	(5)	61	(8)	163		579
	Total		1048		14		54		3		165		188		1472
	Percentage		71		1		4		0		11		13		100
C	Men		1828		59		161		33		252		144		2477
	Women		395		6		87		25		86		346		945
	Total		2223		5		248		58		338		490		3422
	Percentage		65		2		7		2		10		14		100

It is only to be expected that the majority of graduates are engaged in evangelical and pastoral responsibilities. The lower average in this category for colleges is due to a broader conception of ministerial training -- to the number of schools which intend to foster the development of theologians and religious educators as well as ministers. This appears clearly from a comparison of the columns entitled "Theological Faculty" and "Other Faculties." The term "Others" covers a remarkable variety of professions. Among the women it should be noted that many have become the wives of ministers and teachers, so that they are continuing to serve the cause of education and evangelism, albeit indirectly.

## VI. The Nature of the Curriculum

First, we observe here the percentage of elective courses offered in theology proper, and also the percentage of the total curriculum occupied by basic courses apart from theology proper, and by related courses. A large number of elective courses has the merit of stimulating individual talents, while a large number of related courses is effective in conferring a broader perspective and balance of culture. Also of interest is the use of graduation theses, as well as the seminaries' residence requirements, academic requirements for entrance, and whether instruction is given during the day or at night.

Chart VII. Elective and Related Course Proportions in Colleges

		<u>Schools</u>										<u>Average</u>
		<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>6</u>	<u>9</u>	<u>11</u>	<u>12</u>	<u>16</u>	<u>18</u>	
<u>Electives</u>	<u>Theological</u>	25	11	A 44	31	0	38	32	48	17	11	26.7
				B 64								
<u>Related</u>	<u>All Courses</u>	53	39	A 14	34	51	57	37	53	44	50	43.1
				B 12								
Year of .	thesis	M 2	M 2	M 2	M 2	4	4*	4	M 2	*	4	
		D 3			D 7		M2				M 2	

### Notes

School 3. A = Evangelical, Theological program; B = Rel. Ed. program.

School 4. D 7: doctoral thesis to be completed within 7 years.

School 9. B.A. thesis optional.

School 16. Thesis required for one year course of special theological study.

Chart VIII. Elective and Related Course Proportions in Seminaries

	<u>Schools</u>															
	<u>5</u>	<u>7</u>	<u>8</u>	<u>10</u>	<u>13</u>	<u>14</u>	<u>15</u>	<u>17</u>	<u>19</u>	<u>20</u>	<u>21</u>	<u>22</u>	<u>23</u>	<u>24</u>	<u>25</u>	<u>Average</u>
<u>Electives</u>																
Theological	0	0	0	14	0	0	0	74	5	0	0	12	26	25	0	10.8
<u>Related</u>																
All Courses	43	45	40	34	5	0	34	15	15	64	21	21	0	69	22	29.1
Thesis (year)	5	5	no	*	2	no	4	no	4	no	no		3	no	no	
Residence yrs.	5	5	4	3	2	4	4	5	4	3	3	3	3	2	3	
Entrance requ.	BA*HS	HS	HS	BA	HS	BA	*	HS	BA	HS	HS		BA	HS	HS	
Day/Night	N	D	D	D	D/N	D	D	N	D	D	D		D	D	D	

Notes

Thesis: School 10, optional after graduation.

Entrance requirements: BA = graduation from a four-year college; HS = graduation from a high school; School 5, college graduation or completion of preparatory course; School 15, two years in related Bible School; School 23, college graduation or completion of Bible School course.

School 24 was established in 1966: the data given represents only one year.

From charts VII and VIII it can be gathered that the percentage of elective courses and related courses in seminaries is considerably less than in colleges. This would tend to corroborate the view that the breadth of perspective and the cultural level of the education provided by seminaries has its problematic aspects. The theological education available in colleges may appear at an advantage on this point.

Secondly, the curriculum was examined to determine what elements had been discontinued and what elements had been added over a five year period. The elimination of courses from the curriculum almost invariably was the result of such extrinsic factors as the inability to find an appropriate instructor. Newly inaugurated courses probably reflect certain trends of the times. Thus "Christian Education" has been expanded with such courses as "Group Dynamics", "Practical Training", "Counselling", etc., new courses adapted to the demands of a new age. But such programs have been developed in no more than four or five schools. Indeed, movements reflecting the peculiar conditions of the Japanese situation are exceedingly rare. The impression received by the present writer is that curriculum patterns developed within European and American traditions have generally been imported for use without further alteration.

Thirdly, a brief statement was requested from each school concerning the ideals and aims operative in the formulation of its curriculum, and also a description of its distinctive characteristics as a school. The responses were varied. Purposes were mainly formulated in terms of preparing ministers well trained in the traditions of particular denominations, while distinctive characteristics were generally centered in Biblical studies and Biblical theology. Other stressed the "development of students' personalities," while in university related institutions the "cultivation of sensitivity and constructive thinking in the encounter of theology with other academic disciplines" appeared as a dominant motif.



### VII. Extra-Curricular Programs

Theological education cannot be restricted to lectures and seminars in the classroom. It is a commonplace that a discipline of life merits serious attention. Our next concern is the recognition given this need by each of the schools, and the means and activities by which they fulfil it.

Twenty of the twenty-five schools responded on this point.

(1) Worship. Fourteen schools observe a compulsory daily worship or morning prayer service on school days. Four schools observe services from once to three times a week. One school has three services daily, and finally, one school requires attendance at designated churches.

(2) Conferences. Thirteen schools hold organized conferences. These are most often annual or semiannual, and take the form of one or two day retreats, study conferences, or special lecture series. Two schools, however, hold conferences "as occasion demands."

(3) Practical training. Nearly all schools offer some form of practical training. Five schools require regular church responsibilities throughout the year. Four schools require either practical church responsibilities or special evangelical activities for one or more summers during the period of student residence. There are six further schools requiring both regular and special summer responsibilities. One school requires agricultural practice, rural evangelism and wayside evangelism; while one school offers practice teaching, and yet another offers practice church school teaching.

As we have seen, the value of extra-curricular educational activities is duly appreciated. It is difficult, however, to evaluate the effectiveness of such practical activities, whether it be Sunday responsibilities or summer evangelism assignments, due to the schools' lack of any real control over the situations encountered or programs pursued. This is a matter which is in need of further investigation.

### VIII. Theological Education and Ecumenism

Nineteen schools responded to the question concerning the place of ecumenism and the treatment accorded it in the curriculum, and also within the life of the school at large.

(1) Ten schools give formal recognition to ecumenism in their curriculum. Of these, three offer courses entitled "Ecumenism"; the remaining seven discuss it either as an element of courses oriented elsewhere, or touch upon it less systematically.

(2) Apart from formal course structure. Ten schools responded in such a way as to reflect a positive appreciation of the ecumenical spirit, e.g., "the whole curriculum is pursued in an ecumenical spirit," "we welcome representatives from other denominations, and especially lecturers from abroad," "we draw upon many traditions for our full time faculty," "there is no discrimination between students of different denominational backgrounds," etc. Three schools indicated that no particular concern was felt for ecumenism. Six schools simply ignored the question.

From the answers reviewed above it would appear that ecumenism is yet far from receiving serious attention among institutions of theological education in Japan today.



### IX. Educational Services for the Active Ministry

Nearly all theological schools offer some kind of refresher program for their graduates and for those already engaged in the active ministry. No uniformity, however, is to be expected in this matter. The most usual kind of program is the annual or semiannual meeting, which may be called a conference, seminar, refresher course or retreat (9 schools). The duration of such meetings may vary from two days to as much as a month. The next in frequency is the practice of converting regular course lectures into open lectures, or granting auditing privileges for regular course sessions. In this way also the school can contribute to the continuing education of the active ministry (3 schools). Or again, a special lectureship for the active ministry once or twice a year (2 schools), or even a regular monthly ministerial meeting (one school) may be sponsored. One of the schools reports the preparation of a special library (2000 volumes) for the use of the active ministry to provide facilities for research and further studies. But the most systematic and sustained approach to this matter is undoubtedly the refresher course supported by Tokyo Union Theological Seminary and sponsored jointly by Tokyo Union Church and the Theological Education Fund, and which has been held twice or three times annually for the past several years. Another example is the annual conference for rural evangelism, held at the Tsurukawa Rural Institute under the auspices of the Committee for Rural Evangelism of the Nippon Kirisuto Kyodan, for ministers and evangelists who have served in the ministry of the church for less than five years since graduation from a theological school.

This summarizes the status of educational facilities intended for those in the active ministry. Yet one of the most significant tasks of the church in this time of rapid social change is that of constantly keeping the ministry aware of the demands made upon them by the new needs of a new day. In the light of this responsibility the facilities available at present are nowhere near the level of the required minimum. It may be no exaggeration to call this the blind spot of theological education. This urgency must be considered all the greater for the older members of the ministry, those who received their theological training in the period before World War II. Further, this is a matter which could well be conceived to transcend and cut across all denominational lines.

### X. Theological Education for the Layman

Today almost all theological schools are engaged to some extent and in some way with the theological education of laymen. The majority of the students in Christian Studies and Theological Departments of colleges and universities are neither ministers nor ministerial candidates, but laymen. Thus the regular course offerings of such institutions may normally be classified as a form of theological education for laymen. In particular, schools which offer courses in Christian education demonstrate a concern for the education of laymen by preparing Christian educators and directors of Christian education.

There are five schools which sponsor brief courses for laymen under such titles as conferences, lectures, Bible institutes and Believers' Gospel courses. Three schools invite laymen to attend courses and conferences as auditors. One school offers a correspondence course entitled "Laymen's Course" (24 volumes). But the most traditional approach for laymen is probably the sustained course of systematic lectures, such as the "Evening Theological Lectures" which has been offered by Tokyo Union Theological Seminary since 1947. The course takes two years, and has been completed by 254 persons. Another is the "Leadership Training Course" offered by Japan Biblical Seminary primarily for Church School teachers. This is a one year course comprising 37 hours and offering 37 credit units. There are two more schools which plan to begin a program of evening lectures for general admission.

Today there is an increasing tendency among both protestants and catholics to appreciate more highly the role of the layman in the church. It is no exaggeration to say that the future of the church depends upon whether or not there can be a well informed and disciplined laity. Although it is necessary to make training available for laymen in theological schools, the majority of laymen will depend upon their ministers for information and guidance. Thus it is among the responsibilities of the theological school to provide a ministry capable of assuming the task of providing laymen with this guidance.

### XI. Economic Survey

The charts given here show economic data for the years 1963-1965. The budgetary planning for the colleges is naturally quite different from that of the seminaries. Thus the data for the ten colleges (A) and the fifteen seminaries (B) is first listed separately for each group, after which the combined figures for both groups (C) is given. For each item compared, both the total amount for all schools, and the average amount for each school is given. The irregularity in the number of schools represented is due to the incompleteness of the questionnaires returned.

Chart IX. The Income of Colleges and Seminaries (¥1,000. unit)

	1963	1964	1965
A (Colleges)			
Church support	10,282	13,037	13,397
Average	(5) 2,416	(5) 2,607	(5) 2,679
Overseas support	43,230	49,277	50,482
Average	(7) 6,176	(7) 7,040	(7) 7,212
Tuition	20,046	23,535	29,308
Average	(7) 2,864	(7) 3,362	(7) 4,187
Others			
Total	82,426	92,695	98,900
Average	(6) 13,738	(6) 15,449	(6) 16,483
B (Seminaries)			
Church support	6,200	7,027	7,841
Average	(5) 1,240	(6) 1,171	(6) 1,307
Overseas support	37,419	47,082	49,613
Average	(9) 4,158	(11) 4,280	(12) 4,134
Tuition	6,946	8,711	10,298
Average	(8) 868	(10) 871	(11) 936
Others			
Total	62,366	80,186	83,132
Average	(10) 6,237	(12) 6,682	(13) 6,395
C (Colleges and Seminaries)			
Church support	16,482	20,064	21,238
Average	(10) 1,648	(11) 1,842	(11) 1,931
Overseas support	80,649	96,359	100,095
Average	(16) 5,041	(18) 5,353	(19) 5,268
Tuition	26,992	32,246	39,606
Average	(15) 1,799	(17) 1,897	(18) 2,200
Others			
Total	144,792	172,881	182,032
Average	(16) 9,050	(18) 9,605	(19) 9,581

Chart X. Expenditures of Colleges and Seminaries (¥1,000. unit)

	1963	1964	1965
A (Colleges)			
Personnel	96,743	123,791	130,790
Average	(8) 12,093	(8) 15,474	(8) 16,349
Equipment	2,976	2,753	3,757
Average	(6) 496	(6) 459	(6) 626
Library	11,167	14,870	16,496
Average	(9) 1,241	(9) 1,652	(9) 1,833
Others			
Total	108,282	128,971	137,887
Average	(6) 18,047	(6) 21,495	(8) 17,236
B (Seminaries)			
Personnel	30,812	43,095	49,865
Average	(10) 3,081	(12) 3,591	(14) 3,562
Equipment	6,919	11,079	8,758
Average	(10) 692	(11) 1,007	(11) 796
Library	3,196	3,330	2,937
Average	(11) 291	(12) 278	(14) 210
Others			
Total	58,025	74,510	72,636
Average	(10) 5,803	(11) 6,774	(14) 5,188
C. (Colleges and Seminaries)			
Personnel	127,555	166,886	180,655
Average	(18) 7,086	(20) 8,344	(22) 8,212
Equipment	9,895	13,832	12,515
Average	(16) 618	(17) 814	(17) 736
Library	14,363	18,200	19,433
Average	(20) 718	(21) 867	(23) 845
Others			
Total	166,307	203,481	210,523
Average	(16) 10,393	(17) 11,969	(22) 9,569

One of the striking changes in the economic picture described by these charts is the increase in personnel costs. This is partly the result of an increase in the number of faculty members, but it probably also reflects a rise in the basic salary scale which has been necessitated by increased costs of living. The absence of any spectacular rise in library and other institutional expenditures in spite of increases in church support from home and from overseas churches -- in spite of increased tuition rates -- is probably due to this increased income being consumed by the rising cost of personnel. Also, compared with the low rate of increase in the number of students, the striking rise in tuition rates means an increased burden for the individual student -- this also is an undesirable phenomenon. Again, the fact that church support amounts to little over one fifth the amount of assistance received from overseas churches is undeniably an indication of poor economic health.

## XII. Library and Institutional Expenses

See Chart XI.



Chart XI. Library, Chapel and Dormitory Facilities

School	Library			Chapel	Dormitories	
	Foreign	Japanese	Total		Men	Women
1	31,334	13,497	44,831	220	109(113)	14 (14)
2	26,734	11,038	37,772	300	40 (40)	6 (6)
3	14,000	2,000	16,000	yes	(university facilities)	
4	12,709	5,516	18,225	100	30 (50)	(univ. fac.)
5	3,873	2,548	6,421	200	24 (60)	13 (16)
6	1,304	4,026	5,330	450	none	(univ. fac.)
7	8,000	6,000	14,000	70	30 (36)	53 (60)
8	350	700	1,050	none	5 (15)	6 (15)
9	12,000	4,500	16,500	350	none	(univ. fac.)
10	10,504	3,512	14,016	40	18 (40)	
11	727	629	1,356		10 (10)	28 (40)
12	8,163	2,154	10,317	120	38 (50)	
13	140	596	736	none	7 (30)	6 (30)
14	4,000	1,000	5,000	12	9 (12)	
15	1,000	1,000	2,000	yes	8 (8)	
Seinan Bapt. 16	13,755	9,681	23,436	120	25 (60)	7 (7)
17				50		
18	9,071	2,578	11,649	yes	16 (16)	2 (2)
19	5,200	1,260	6,460	100	11 (15)	
20	500	1,500	2,000	300	13 (64)	18 (36)
21				yes	4 (30)	6 (20)
22	400	500	900	80		
23	13,500	2,500	16,000	100	20 (26)	6 (12)
Jap. Xn. Coll. 24	3,642	2,430	6,072	200	34 (40)	37 (45)
25	426	1,187	1,613	50		32 (32)
Total	181,332	80,352	261,684	2,862	453(715)	234 (335)
Percentage	69%	31%			63%	70%

Notes

Schools: colleges are underscored.

Chapel: seating capacity indicated.

Dormitories: occupancies indicated, with capacity given parenthetically.

XIII. Problems and Prospects

Here we summarize the answers received to the questions (a) What are the primary problems today from an administrative viewpoint? and (b) What is the strategy to which we should now devote our efforts?

The problems common to most administrators are economic. Among economic problems may be counted those of capital funds required for school maintenance and student scholarships. Three schools report that a lack of adequate funds threatens the maintenance of their programs, while another three schools indicate that although they are not faced with immediate financial difficulties, this is only because of constant reliance upon assistance from foreign missions, and this does not alleviate the difficulty of long range planning. The lack of student scholarships is also a considerable problem (3 schools). Fees are increasing annually, and the capacity of students to pay increased amounts has already been stretched to the limit; thus there is an urgent need for funds for student scholarships. Lack of funds naturally makes it difficult to obtain gifted students, and this in turn will have its effect upon the



social prestige of the church in the world of tomorrow. This is a matter of critical significance to theological education. There is a strong desire for capital funds for student scholarships, as well as for capital funds to ensure administrative stability and autonomy. Whereas this would require increased support from the church, both at home and abroad, a few schools express a desire to outgrow their dependence upon mission assistance from overseas.

Eight schools report urgent needs for institutional assistance, such as library maintenance, and more buildings for library expansion and classrooms. Six schools indicate a necessity for curriculum improvement and raising the quality of lectures. In this connection, the fact that as many as five schools report the necessity for strengthening their teaching staffs seems to reflect a degree of criticism of the selection and the qualifications of theological faculty appointees.

In an effort to improve morale and increase personal conversation between students and faculty, one school is planning panel discussion meetings for all the students and faculty, to discuss problems of common concern. Another expresses "the need for a sense of discipline and churchmanship among laymen," and a third is aware of "the need for more opportunities of personal contact with students."

Interest is expressed in mutual cooperation with other schools, with such suggestions as the following. "We would like to deepen our fellowship with other schools, both academically and personally." "We want to cooperate in the regional task of theological education in Asia." "We look forward to the opening of new opportunities for education and research through the cooperative efforts of many schools." "For example, universities are able to cooperate in establishing graduate courses having mutually recognized academic credit values."

Three schools propose a reformation of theological education to adapt it to the needs of the modern age. Further suggestions include "the effort to attract more gifted students," to "develop the special characteristics of each school," or "the need to encourage enthusiasm for overseas evangelism."

These expressions of criticism and vision will reflect the inner contradictions and tensions of theological education in Japan, with both its areas of concern and its blind spots, and give a glimpse of its orientation and its hopes for the future. This is a matter, however, which requires a more penetrating consideration and discussion.

### Conclusion

We have reviewed the present scene in theological education in Japan, with running comments by the writer. Finally, however, the writer would like to take this opportunity to express his views in a more general and summary form.

(1) Theological education must answer to the present needs of the church. This is equally true of the university program as of the seminary. This is true regardless of academic levels and denominational affiliations. A theological education which is not in touch with the life of the church cannot claim to be theological education in any true sense. If theology is an ecclesiastical discipline, it follows that theological education cannot exist in isolation from the church. The problems of the church are equally the problems of theological education. It is of the essential nature of the theological school that it should fight alongside and suffer together with the church. This perspective must not be forgotten in the rethinking of theological education.

(2) Theological education must be contemporary. It is often said that today is a time of rapid social change. The significance of this for the life of the church is that a new kind of humanity is emerging, with a completely different understanding of the world -- one that is beyond the imagination of all previous generations. If this fact is not grasped, the mission of the church cannot but be irrelevant: failure to be relevant is hamartia ("missing the mark"), or sin. The theologian is the watchman appointed by God to guard lest the church become trapped in sin. He must constantly be alert to the motions of the times.

(3) Some way must be found to achieve cooperation in theological education. The greatest need of society at large today is a sense of integration. The foregoing data reveals the degree of isolation and fragmentation characterizing theological education in Japan: in the present scene, mutual communication can hardly be said to rise above a token level. In the interests of both education and further research, there is much to be gained from cooperation.

Samuel Kan Takeuchi  
Rikkyo University, Tokyo, Japan  
June, 1966

(Translated by E.F. Rhodes)

A Survey of Theological Education in Japan

by  
S.K. Takeuchi

〔立教大学「キリスト教学」第八号別冊〕

日本に  
おける

# 神学教育の現状と動向

— 調査報告 —

一九六六年六月現在  
日本神学教育連合会

# 日本における神学教育の

## 現状と動向——調査報告——

竹内 寛

### 目的と方法

一九六六年十一月、韓国において開催される予定の八東北アジア神学教育協議会Vにおいて、参加する各国が、自国における神学教育の状況を報告し、情報を交換することが、同年四月一日、参加国代表、およびTEF中央委員代表黃彰輝氏を交えて東京神学大学で開かれた八日本神学教育連合会Vの委員会で決議され、その委託を受けて作成したのがこの調査報告書である。調査に際しては、日本にある主要なプロテスタント神学教育機関に宛て質問用紙（末尾付録参照）を送り、回収された回答を整理してまとめるという方法によった。回答中の不明確な点はさらに個別的にできるかぎり追及して補ったことは言うまでもない。神学教育に関しては、範型となる最近の調査や資料がほとんどなく、自然、本調査は概観をとらえるにすぎない原初的なものとなったが、少なくとも現状の輪郭と問題の所在だけは明らかにし得たものと思う。本来は八現状Vの調査が目的であったが、三年ないし五年の過去にさかのぼって現在と比較することも、現状の分析に必要であり、ことに社会と教会との激変の時代に、そうした変化に応じて、神学教育がどう動いているかを探ることも無益ではないと思われたので、時間的に多少の幅をもたせ、表題も八現状と動向Vとした。

日本における神学教育機関、すなわち神学校、聖書学校、大学内

の神学部や神学科、キリスト教学科など（本調査では便宜上神学校と総称することとした）の名表には <sup>(1)</sup> TEF Directory, August 1964, 同 August 1966 など二、三あるが、最も広範にわたるものは、キリスト新聞社刊行の『基督教年鑑』に収録されているものである。その一九六六年版には六三校のプロテスタント神学教育機関の名称、所在地および簡単な統計が記載されているのであるが、その中から、在学生数約一〇名以上と思われる神学校三三をえらび、これに宛てて六月上旬に上記の質問を送り記入を依頼したところ、そのうち二五校から回答が寄せられたので、それを調査の基礎資料としたわけである。したがって、本調査の対象は、学校数の上では全神学校数の半分に足りないのであるが、実質的には、重要な神学校はほとんど尽くしているもので、これらの資料は、日本における神学教育の現状を知るための、完全ではないが十分な基礎と見なすことができよう。多忙のうちにも本調査に協力され、回答その他の資料を寄せて頂いた諸学校に対しては衷心より感謝の意を表したい。

調査に際して回答を寄せられた神学校、従って本調査の対象となつた神学校は、第一表にかかげる二五校である。順位には特に意味はない。ただ教派ごとにまとめて、以下の調査報告の内容との照合を容易にするために、便宜上通し番号をつけただけである。以下、大体質問用紙における項目の順を追って報告を掲げる。

### 第一項 神学校の a 名称、b 創立年代、c 創立者、

#### d 現校長、e 所在地

これは第一表にまとめて記述した。創立年代については、現在の組織のほか、前歴のある場合は八創始Vの年代をも示した。





一六	西南学院大学神学部	一九四四			
一七	東京バプテスト福音宣教學院	一九二六・九・一	東京 バプテスト連合 ネーザン・ ブラウン	三善 敏夫	福岡市
一八	関東学院大学神学部	一九五九		松村 秀一	東京都・新宿区
一九	日本基督教會神学校	一九五五・三・四	日本基督教會	清水 義樹	横浜市
二〇	東京聖書学院	一九四八	中田 重治 C・カウマン	麻生 信吾	東京都・世田谷区
二一	基督教兄弟団聖書学院	一九四七・二・三	田中 敬止	車田 秋次	東京都・東村山市
二二	道東聖書学院	一九六五・四		田中 敬止	茨城県美野里町
二三	日本基督教神学校	一九四九・一〇・二五		棚瀬 多喜雄	北海道釧路市
二四	東京キリスト教短期大学	一九六六		ジョン・M・ L・ヤング E・ホーク	東京都・杉並区
二五	共立女子聖書学院	一九〇〇	米国婦人一致伝道 協会	山口 昇	東京都・国立町 横浜市

東京 ネーザン・ ブラウン	日本基督教會	中田 重治	田中 敬止	一九二・四	一八四・〇・六
三善 敏夫	松村 秀一	清水 義樹	麻生 信吾	車田 秋次	田中 敬止
福岡市	東京都・新宿区	横浜市	東京都・ 世田谷区	東京都・ 東村山市	茨城県美野里町
北海道釧路市	東京都・杉並区	東京都・国立町	山口 昇	横濱市	米國婦人一致伝道 協會
棚瀬多喜雄	ジョン・M・ L・ヤング	ドナルド E・ホーク	一九三〇		

以上のほか、上記『基督教年鑑』その他によって知られる神学校には次のものがある。名称と関係教派と所在地のみを列記する。

ウィリアムズ神学館

京都市

平安女学院短大基督教学科

同

神戸ルーテル聖書学院

神戸市

東北聖書学院

秋田市

神戸改革派神学校

神戸市

日本バプテスト聖書神学校

千葉市

バプテスト聖書神学校

仙  
台  
市

日本アライアンス聖書神学校 アライアンス  
大阪基督教学院神学科 自由メソ

大阪市

日本ナザレン神学校

東京・

中央聖書学校

東京・豊島区

基督聖協團聖書學院

千葉市

インマヌエル聖宣神学院

浦和市

日本聖書神学院

千葉市

ロゴス神学院

京都市

聖天使學園

長野市

第一表 神学教育機関（本調査の対象となった）一覧

番号	a 名 称	b 創 立 年 代	c 創 立 者	d 現 校 長	e 所 在 地	備 考
一	東 京 神 学 大 学	一九四・四・一 （五神学校の合同による）	新 島 襄	桑田 秀延	東京都・三鷹市	一九六四年四月現在地（I CU隣接地）に移転
二	同 志 社 大 学 神 学 部	一八七・二・元	遠 藤 彰	京都市		
三	青山学院大学文学部神学科	一九四・四・一	浅野 順一	東京都・渋谷区		
四	関 西 学 院 大 学 神 学 部	一九五・三・四	相 浦 忠 雄	西宮市		
五	日 本 聖 書 神 学 校	一九四六・五・九	岡田 五作	東京都・新宿区		
六	聖和女子大学基督教教育学科	一八八〇・五・二七	W・J・E・ダッドレー W・R・W・ランバース	山 川 道 子	西宮市	
七	農 村 伝 道 神 学 校	一九四八・四・二四	木 部 武 敏雄	武 藤 健	東京都・町田市	
八	東 京 聖 書 学 校	一九四・三・三	A・R・Stone	中 原 十三司	東京都・新宿区	
九	立教大学文学部 キリスト教学科	一九四六・四・一	C・M・ウイリアムズ	竹内 寛	東京都・豊島区	戦前は立教大学との間に協力関係があった
一〇	聖 公 会 神 学 院	一九二	今 井 寿 道	林 五 郎	東京都・世田谷区	
一一	松蔭女子学院大学 キリスト教学科	一九六六・一・二五	八 代 斌 助	八 代 斌 助	神戸市	一九六六年短大より昇格
一二	日 本 ル ー テ ル 神 学 大 学	一九六・一	C・L・ブラウン	岸 千 年	東京都・中野区	一九六五年年度四年制大学設立、近く三鷹市I CU隣接地に移転
一三	東 海 ル ー テ ル 聖 書 学 院	一九四・四	福音ルーテル教会 日本伝道部	岸 井 敏	静岡市	
一四	日 本 ル ー テ ル 教 団 神 学 院	一九五・三・四・一	オットー・H・タイス	リチャード・マイヤー	東京都・千代田区	近く⑫に合流の予定
一五	神 戸 ル ー テ ル 神 学 校	一九五七・九	ノルウェー・ルーテル伝道会	Anden L. Thorsen	神戸市	併設 聖書学院あり

第二表 a 関係教派・教団の現状

神学教育機関	現在信徒数	教 役 者 の 数									教会および伝道所の数		教派・教団の名称			
		合 計	補 教 師 (執事・伝道師)			正 教 師 (主教・司祭)			合 計	伝道所	教 会					
			計	女	男	計	女	男								
その 他	計	男	女	計	男	女	計	男	女	計	伝道所	教会				
八	〇	八	一四、四六九	三、八六五	二、三八二	五、九一九	八、三九〇	一四、三〇九	三、八七	* 一〇、二三八	* 二、六八	一〇、六九二	五、一七	二、〇八	*	二一九
五	二	三	一、八九五	三六五	二、三八二	五、九一九	八、三九〇	一四、三〇九	三、八七	* 一〇、二三八	* 二、六八	一〇、六九二	五、一七	二、〇八	*	二一九
二	〇	二	一、八九五	三六五	二、三八二	五、九一九	八、三九〇	一四、三〇九	三、八七	* 一〇、二三八	* 二、六八	一〇、六九二	五、一七	二、〇八	*	二一九
一	〇	一	一、八九五	三六五	二、三八二	五、九一九	八、三九〇	一四、三〇九	三、八七	* 一〇、二三八	* 二、六八	一〇、六九二	五、一七	二、〇八	*	二一九
三	一	二	一、八九五	三六五	二、三八二	五、九一九	八、三九〇	一四、三〇九	三、八七	* 一〇、二三八	* 二、六八	一〇、六九二	五、一七	二、〇八	*	二一九
一	〇	一	一、八九五	三六五	二、三八二	五、九一九	八、三九〇	一四、三〇九	三、八七	* 一〇、二三八	* 二、六八	一〇、六九二	五、一七	二、〇八	*	二一九
一	〇	一	一、八九五	三六五	二、三八二	五、九一九	八、三九〇	一四、三〇九	三、八七	* 一〇、二三八	* 二、六八	一〇、六九二	五、一七	二、〇八	*	二一九
一	〇	一	一、八九五	三六五	二、三八二	五、九一九	八、三九〇	一四、三〇九	三、八七	* 一〇、二三八	* 二、六八	一〇、六九二	五、一七	二、〇八	*	二一九
一	〇	一	一、八九五	三六五	二、三八二	五、九一九	八、三九〇	一四、三〇九	三、八七	* 一〇、二三八	* 二、六八	一〇、六九二	五、一七	二、〇八	*	二一九
一	〇	一	一、八九五	三六五	二、三八二	五、九一九	八、三九〇	一四、三〇九	三、八七	* 一〇、二三八	* 二、六八	一〇、六九二	五、一七	二、〇八	*	二一九
一	〇	一	一、八九五	三六五	二、三八二	五、九一九	八、三九〇	一四、三〇九	三、八七	* 一〇、二三八	* 二、六八	一〇、六九二	五、一七	二、〇八	*	二一九
一	〇	一	一、八九五	三六五	二、三八二	五、九一九	八、三九〇	一四、三〇九	三、八七	* 一〇、二三八	* 二、六八	一〇、六九二	五、一七	二、〇八	*	二一九
一	〇	一	一、八九五	三六五	二、三八二	五、九一九	八、三九〇	一四、三〇九	三、八七	* 一〇、二三八	* 二、六八	一〇、六九二	五、一七	二、〇八	*	二一九
一	〇	一	一、八九五	三六五	二、三八二	五、九一九	八、三九〇	一四、三〇九	三、八七	* 一〇、二三八	* 二、六八	一〇、六九二	五、一七	二、〇八	*	二一九
一	〇	一	一、八九五	三六五	二、三八二	五、九一九	八、三九〇	一四、三〇九	三、八七	* 一〇、二三八	* 二、六八	一〇、六九二	五、一七	二、〇八	*	二一九
一	〇	一	一、八九五	三六五	二、三八二	五、九一九	八、三九〇	一四、三〇九	三、八七	* 一〇、二三八	* 二、六八	一〇、六九二	五、一七	二、〇八	*	二一九
一	〇	一	一、八九五	三六五	二、三八二	五、九一九	八、三九〇	一四、三〇九	三、八七	* 一〇、二三八	* 二、六八	一〇、六九二	五、一七	二、〇八	*	二一九
一	〇	一	一、八九五	三六五	二、三八二	五、九一九	八、三九〇	一四、三〇九	三、八七	* 一〇、二三八	* 二、六八	一〇、六九二	五、一七	二、〇八	*	二一九
一	〇	一	一、八九五	三六五	二、三八二	五、九一九	八、三九〇	一四、三〇九	三、八七	* 一〇、二三八	* 二、六八	一〇、六九二	五、一七	二、〇八	*	二一九
一	〇	一	一、八九五	三六五	二、三八二	五、九一九	八、三九〇	一四、三〇九	三、八七	* 一〇、二三八	* 二、六八	一〇、六九二	五、一七	二、〇八	*	二一九
一	〇	一	一、八九五	三六五	二、三八二	五、九一九	八、三九〇	一四、三〇九	三、八七	* 一〇、二三八	* 二、六八	一〇、六九二	五、一七	二、〇八	*	二一九
一	〇	一	一、八九五	三六五	二、三八二	五、九一九	八、三九〇	一四、三〇九	三、八七	* 一〇、二三八	* 二、六八	一〇、六九二	五、一七	二、〇八	*	二一九
一	〇	一	一、八九五	三六五	二、三八二	五、九一九	八、三九〇	一四、三〇九	三、八七	* 一〇、二三八	* 二、六八	一〇、六九二	五、一七	二、〇八	*	二一九
一	〇	一	一、八九五	三六五	二、三八二	五、九一九	八、三九〇	一四、三〇九	三、八七	* 一〇、二三八	* 二、六八	一〇、六九二	五、一七	二、〇八	*	二一九
一	〇	一	一、八九五	三六五	二、三八二	五、九一九	八、三九〇	一四、三〇九	三、八七	* 一〇、二三八	* 二、六八	一〇、六九二	五、一七	二、〇八	*	二一九
一	〇	一	一、八九五	三六五	二、三八二	五、九一九	八、三九〇	一四、三〇九	三、八七	* 一〇、二三八	* 二、六八	一〇、六九二	五、一七	二、〇八	*	二一九
一	〇	一	一、八九五	三六五	二、三八二	五、九一九	八、三九〇	一四、三〇九	三、八七	* 一〇、二三八	* 二、六八	一〇、六九二	五、一七	二、〇八	*	二一九
一	〇	一	一、八九五	三六五	二、三八二	五、九一九	八、三九〇	一四、三〇九	三、八七	* 一〇、二三八	* 二、六八	一〇、六九二	五、一七	二、〇八	*	二一九
一	〇	一	一、八九五	三六五	二、三八二	五、九一九	八、三九〇	一四、三〇九	三、八七	* 一〇、二三八	* 二、六八	一〇、六九二	五、一七	二、〇八	*	二一九
一	〇	一	一、八九五	三六五	二、三八二	五、九一九	八、三九〇	一四、三〇九	三、八七	* 一〇、二三八	* 二、六八	一〇、六九二	五、一七	二、〇八	*	二一九
一	〇	一	一、八九五	三六五	二、三八二	五、九一九	八、三九〇	一四、三〇九	三、八七	* 一〇、二三八	* 二、六八	一〇、六九二	五、一七	二、〇八	*	二一九
一	〇	一	一、八九五	三六五	二、三八二	五、九一九	八、三九〇	一四、三〇九	三、八七	* 一〇、二三八	* 二、六八	一〇、六九二	五、一七	二、〇八	*	二一九
一	〇	一	一、八九五	三六五	二、三八二	五、九一九	八、三九〇	一四、三〇九	三、八七	* 一〇、二三八	* 二、六八	一〇、六九二	五、一七	二、〇八	*	二一九
一	〇	一	一、八九五	三六五	二、三八二	五、九一九	八、三九〇	一四、三〇九	三、八七	* 一〇、二三八	* 二、六八	一〇、六九二	五、一七	二、〇八	*	二一九
一	〇	一	一、八九五	三六五	二、三八二	五、九一九	八、三九〇	一四、三〇九	三、八七	* 一〇、二三八	* 二、六八	一〇、六九二	五、一七	二、〇八	*	二一九
一	〇	一	一、八九五	三六五	二、三八二	五、九一九	八、三九〇	一四、三〇九	三、八七	* 一〇、二三八	* 二、六八	一〇、六九二	五、一七	二、〇八	*	二一九
一	〇	一	一、八九五	三六五	二、三八二	五、九一九	八、三九〇	一四、三〇九	三、八七	* 一〇、二三八	* 二、六八	一〇、六九二	五、一七	二、〇八	*	二一九
一	〇	一	一、八九五	三六五	二、三八二	五、九一九	八、三九〇	一四、三〇九	三、八七	* 一〇、二三八	* 二、六八	一〇、六九二	五、一七	二、〇八	*	二一九
一	〇	一	一、八九五	三六五	二、三八二	五、九一九	八、三九〇	一四、三〇九	三、八七	* 一〇、二三八	* 二、六八	一〇、六九二	五、一七	二、〇八	*	二一九
一	〇	一	一、八九五	三六五	二、三八二	五、九一九	八、三九〇	一四、三〇九	三、八七	* 一〇、二三八	* 二、六八	一〇、六九二	五、一七	二、〇八	*	二一九
一	〇	一	一、八九五	三六五	二、三八二	五、九一九	八、三九〇	一四、三〇九	三、八七	* 一〇、二三八	* 二、六八	一〇、六九二	五、一七	二、〇八	*	二一九
一	〇	一	一、八九五	三六五	二、三八二	五、九一九	八、三九〇	一四、三〇九	三、八七	* 一〇、二三八	* 二、六八	一〇、六九二	五、一七	二、〇八	*	二一九
一	〇	一	一、八九五	三六五	二、三八二	五、九一九	八、三九〇	一四、三〇九	三、八七	* 一〇、二三八	* 二、六八	一〇、六九二	五、一七	二、〇八	*	二一九
一	〇	一	一、八九五	三六五	二、三八二	五、九一九	八、三九〇	一四、三〇九	三、八七	* 一〇、二三八	* 二、六八	一〇、六九二	五、一七	二、〇八	*	二一九
一	〇	一	一、八九五	三六五	二、三八二	五、九一九	八、三九〇	一四、三〇九	三、八七	* 一〇、二三八	* 二、六八	一〇、六九二	五、一七	二、〇八	*	二一九
一	〇	一	一、八九五	三六五	二、三八二	五、九一九	八、三九〇	一四、三〇九	三、八七	* 一〇、二三八	* 二、六八	一〇、六九二	五、一七	二、〇八	*	二一九
一	〇	一	一、八九五	三六五	二、三八二	五、九一九	八、三九〇	一四、三〇九	三、八七	* 一〇、二三八	* 二、六八	一〇、六九二	五、一七	二、〇八	*	二一九
一	〇	一	一、八九五	三六五	二、三八二	五、九一九	八、三九〇	一四、三〇九	三、八七	* 一〇、二三八	* 二、六八	一〇、六九二	五、一七	二、〇八	*	二一九
一	〇	一	一、八九五	三六五	二、三八二	五、九一九	八、三九〇	一四、三〇九	三、八七	* 一〇、二三八	* 二、六八	一〇、六九二	五、一七	二、〇八	*	二一九
一	〇	一	一、八九五	三六五	二、三八二	五、九一九	八、三九〇	一四、三〇九	三、八七	* 一〇、二三八	* 二、六八	一〇、六九二	五、一七	二、〇八	*	二一九
一	〇	一	一、八九五	三六五	二、三八二	五、九一九	八、三九〇	一四、三〇九	三、八七	* 一〇、二三八	* 二、六八	一〇、六九二	五、一七	二、〇八	*	二一九
一	〇	一	一、八九五	三六五	二、三八二	五、九一九	八、三九〇	一四、三〇九	三、八七	* 一〇、二三八	* 二、六八	一〇、六九二	五、一七	二、〇八	*	二一九
一	〇	一	一、八九五	三六五	二、三八二	五、九一九	八、三九〇	一四、三〇九	三、八七	* 一〇、二三八	* 二、六八	一〇、六九二	五、一七	二、〇八	*	二一九
一	〇	一	一、八九五	三六五	二、三八二	五、九一九	八、三九〇	一四、三〇九	三、八七	* 一〇、二三八	* 二、六八	一〇、六九二	五、一七	二、〇八	*	二一九
一	〇	一	一、八九五	三六五	二、三八二	五、九一九	八、三九〇	一四、三〇九	三、八七	* 一〇、二三八	* 二、六八	一〇、六九二	五、一七	二、〇八	*	二一九
一	〇	一	一、八九五	三六五	二、三八二	五、九一九	八、三九〇	一四、三〇九	三、八七	* 一〇、二三八	* 二、六八	一〇、六九二	五、一七	二、〇八	*	二一九
一	〇	一	一、八九五	三六五	二、三八二	五、九一九	八、三九〇	一四、三〇九	三、八七	* 一〇、二三八	* 二、六八	一〇、六九二	五、一七	二、〇八	*	二一九
一	〇	一	一、八九五	三六五	二、三八二	五、九一九	八、三九〇	一四、三〇九	三、八七	* 一〇、二三八	* 二、六八	一〇、六九二	五、一七	二、〇八	*	二一九
一	〇	一	一、八九五	三六五	二、三八二	五、九一九	八、三九〇	一四、三〇九	三、八七	* 一〇、二三八	* 二、六八	一〇、六九二	五、一七	二、〇八	*	二一九
一	〇	一	一、八九五	三六五	二、三八二	五、九一九	八、三九〇	一四、三〇九	三、八七	* 一〇、二三八	* 二、六八	一〇、六九二	五、一七	二、〇八	*	二一九
一	〇	一	一、八九五	三六五	二、三八二	五、九一九	八、三九〇	一四、三〇九	三、八七	* 一〇、二三八	* 二、六八	一〇、六九二	五、一七	二、〇八	*	二一九
一	〇	一	一、八九五	三六五	二、三八二	五、九一九	八、三九〇	一四、三〇九	三、八七	* 一〇、二三八	* 二、六八	一〇、六九二	五、一七	二、〇八	*	二一九
一	〇	一	一、八九五	三六五	二、三八二											



関西聖書神学校	伝道隊	神戸市
日本聖書大学院	イエスの御霊	東京・杉並区
日本ユナイテッド・ペンテ コステ聖書学院	日本ユ・ペンテ コステ	京都市
生駒聖書学院	ペンテコステ	奈良県生駒市
中央日本聖書学塾	福音伝道	前橋市
聖契神学校	カヴェナント	東京・目黒区
柏崎聖書学院	伝道福音	柏崎市
軽井沢聖書学院	勝利者イエス	軽井沢市
救世軍士官学校	救世軍	東京・杉並区
日本三育学院カレッジ	セブンスデー	千葉県袖ヶ浦町
茨城キリスト教学園	基督の教会	日立市
大阪聖書学院	同 右	大阪市
大阪聖書神学校	メノナイト	池田市
無教会聖書塾	保守バプ二派	熊本市
聖書神学舎	単 立	東京・杉並区
善隣神学院	単 立	東京・足立区
日本基督教短大神学科	単 立	千葉市
浜松ディアコニー学校	単 立	浜松市
日本救霊伝道隊	単 立	横浜市
東洋聖書神学院	単 立	神戸市
東北学院キリスト教学科	以上 三七校 <sup>(二)</sup>	仙台市

プロテスタント以外であるが、日本ハリストス正教会教団のハ正教  
神学校V（東京千代田区）のあることを付記しておく。

## 第二項 神学校の教会に対する関係

### a 関係ある教派・教団の概要

神学校の大多数は特定の教派、教団となんらかの関係を保っているが、中には超教派、無教派を標榜するものもある。前者の場合にも、教派との関係の疎密の度は多様であり、後者の場合にも、組織上の関係はなくても、特定の神学的立場に立つ学校が少なくないことはいうまでもない。ここには本調査の対象となった神学校に関係のある教派・教団の概要を表示する。資料は原則として、回答によったが、他の資料によって補った部分もある。第二表参照

## 第二項 b 神学校と教派教団との組織上の関係、

### c 神学校への入学資格、

## 第三項 グレード別

## 第四項 最近五年間の教職員数、学生総数の推移のうち

### 現状に関するもの

## 第五項 戦後の卒業生の現況のうち、各校別総数

第二、第三、第四、第五の諸項目のうち、各個神学校の現状に関するデータを総括的に示したのが第三表である。表中2b、2c、3諸項目に用いたコード数字、記号の説明は表のあとに掲げておく。表中( )内の数字は比較のため、一九六一年度のデータを示したものである。

## 第三表参照



第三表 第二項（第五項）に関する学校別一覧（現状）

調査分類項目		調査事項 (内は 一九二六年 度分)		調査事項 (内は 一九二六年 度分)	
学校番号	学校名	関係 ・教 ・教	関係 ・教 ・教	関係 ・教 ・教	関係 ・教 ・教
①	東京神学大学	二	三	三	三
②	同志学社大学	二	三	三	三
③	青山学院大学	二	三	三	三
④	文学部神学大学	二	三	三	三
⑤	日本聖書神学校	二	三	三	三
⑥	聖和女子大学	二	三	三	三
⑦	農村伝道神学校	二	三	三	三
⑧	東京聖書学校	二	三	三	三
⑨	立教大学文学部	二	三	三	三
⑩	キリスト教文学部	二	三	三	三
⑪	聖公会神学院	二	三	三	三
⑫	松蔭女子学院大学	二	三	三	三
⑬	キリスト教神学大学	二	三	三	三
⑭	神学大学	二	三	三	三
⑮	日本神学大学	二	三	三	三
⑯	福音	二	三	三	三
⑰	会公聖	二	三	三	三
⑱	団教督基本日	二	三	三	三
⑲	一	二	三	三	三
⑳	二	三	四	四	四
㉑	三	四	五	五	五
㉒	四	五	六	六	六
㉓	五	六	七	七	七
㉔	六	七	八	八	八
㉕	七	八	九	九	九
㉖	八	九	一〇	一〇	一〇
㉗	九	一〇	一一	一一	一一
㉘	一〇	一一	一二	一二	一二
㉙	一一	一二	一三	一三	一三
㉚	一二	一三	一四	一四	一四
㉛	一三	一四	一五	一五	一五
㉜	一四	一五	一六	一六	一六
㉝	一五	一六	一七	一七	一七
㉞	一六	一七	一八	一八	一八
㉟	一七	一八	一九	一九	一九
㊱	一八	一九	二〇	二〇	二〇
㊲	一九	二〇	二一	二一	二一
㊳	二〇	二一	二二	二二	二二
㊴	二一	二二	二三	二三	二三
㊵	二二	二三	二四	二四	二四
㊶	二三	二四	二五	二五	二五
㊷	二四	二五	二六	二六	二六
㊸	二五	二六	二七	二七	二七
㊹	二六	二七	二八	二八	二八
㊺	二七	二八	二九	二九	二九
㊻	二八	二九	三〇	三〇	三〇
㊼	二九	三〇	三一	三一	三一
㊽	三〇	三一	三二	三二	三二
㊾	三一	三二	三三	三三	三三
㊿	三二	三三	三四	三四	三四
一〇〇	三三	三四	三五	三五	三五
一〇一	三四	三五	三六	三六	三六
一〇二	三五	三六	三七	三七	三七
一〇三	三六	三七	三八	三八	三八
一〇四	三七	三八	三九	三九	三九
一〇五	三八	三九	四〇	四〇	四〇
一〇六	三九	四〇	四一	四一	四一
一〇七	四〇	四一	四二	四二	四二
一〇八	四一	四二	四三	四三	四三
一〇九	四二	四三	四四	四四	四四
一〇	四三	四四	四五	四五	四五
一一	四四	四五	四六	四六	四六
一二	四五	四六	四七	四七	四七
一三	四六	四七	四八	四八	四八
一四	四七	四八	四九	四九	四九
一五	四八	四九	五〇	五〇	五〇
一六	四九	五〇	五一	五一	五一
一七	五〇	五一	五二	五二	五二
一八	五一	五二	五三	五三	五三
一九	五二	五三	五四	五四	五四
二〇	五三	五四	五五	五五	五五
二一	五四	五五	五六	五六	五六
二二	五五	五六	五七	五七	五七
二三	五六	五七	五八	五八	五八
二四	五七	五八	五九	五九	五九
二五	五八	五九	六〇	六〇	六〇
二六	五九	六〇	六一	六一	六一
二七	六〇	六一	六二	六二	六二
二八	六一	六二	六三	六三	六三
二九	六二	六三	六四	六四	六四
三〇	六三	六四	六五	六五	六五
三一	六四	六五	六六	六六	六六
三二	六五	六六	六七	六七	六七
三三	六六	六七	六八	六八	六八
三四	六七	六八	六九	六九	六九
三五	六八	六九	七〇	七〇	七〇
三六	六九	七〇	七一	七一	七一
三七	七〇	七一	七二	七二	七二
三八	七一	七二	七三	七三	七三
三九	七二	七三	七四	七四	七四
四〇	七三	七四	七五	七五	七五
四一	七四	七五	七六	七六	七六
四二	七五	七六	七七	七七	七七
四三	七六	七七	七八	七八	七八
四四	七七	七八	七九	七九	七九
四五	七八	七九	八〇	八〇	八〇
四六	七九	八〇	八一	八一	八一
四七	八〇	八一	八二	八二	八二
四八	八一	八二	八三	八三	八三
四九	八二	八三	八四	八四	八四
五〇	八三	八四	八五	八五	八五
五一	八四	八五	八六	八六	八六
五二	八五	八六	八七	八七	八七
五三	八六	八七	八八	八八	八八
五四	八七	八八	八九	八九	八九
五五	八八	八九	九〇	九〇	九〇
五六	八九	九〇	九一	九一	九一
五七	九〇	九一	九二	九二	九二
五八	九一	九二	九三	九三	九三
五九	九二	九三	九四	九四	九四
六〇	九三	九四	九五	九五	九五
六一	九四	九五	九六	九六	九六
六二	九五	九六	九七	九七	九七
六三	九六	九七	九八	九八	九八
六四	九七	九八	九九	九九	九九
六五	九八	九九	一〇〇	一〇〇	一〇〇

第五表 学生総数の推移

種別	年度			現在
	A+B	B	A	
男子学生	三〇〇	二〇七	一〇三	一六〇
	二八六	二〇〇	八六	一五六
	二九一	二〇〇	九一	一六二
	二八七	二〇〇	八七	一五七
	二八七	二〇〇	八七	一五七
	二八七	二〇〇	八七	一五七
女子学生	二二五	一七三	五二	一〇〇
	二二五	一七三	五二	一〇〇
	二二五	一七三	五二	一〇〇
	二二五	一七三	五二	一〇〇
	二二五	一七三	五二	一〇〇
	二二五	一七三	五二	一〇〇
合計	五二五	三八〇	一五五	一〇〇
	五二五	三八〇	一五五	一〇〇
	五二五	三八〇	一五五	一〇〇
	五二五	三八〇	一五五	一〇〇
	五二五	三八〇	一五五	一〇〇
	五二五	三八〇	一五五	一〇〇

注 第四表に同じ

第四表で目だつことは、教員数ことに専任教員の著しい増加である。一般神学校の専任教員は五年間に二倍になっており、事務職員の数も丁度二倍になっている。この増加率は学校数の増加率をはるかに上回るところから、各神学校における教職員組織の充実を意味するものであって、神学教育の大きい前進を示すものと見ることが出来る。助手、副手について一般神学校の場合、十五校中二校しか報

告がないのは、助副手の制度のない学校、あるいは該当事者が得られない学校の多いことを示すものであらう。もしそうであれば、この点に考慮が払われてよいのではないだろうか。教員と学生の中間にあつて、きめの細かい指導をし、また自分も教授の指導下にあつて研究を進めてゆく若い指導者層の重要性が認識されなくてはならない。

第五表は学生総数の推移である。ここで目だつことは、教職員数の増加に比べて、学生数の増加率がきわめて低いことであらう。総数において、五年間にわずか七五名の増加にすぎないが、そのうち六七名が女子で八名が男子である。四年制大学の女子学生の著しい増加は、神学科、キリスト教学科などで、キリスト教育学のような女子学生に適するコースを設ける学校が多くなったことも一つの原因に数えられよう。しかし男子学生数の延びなやみは現代の神学教育に対して大きい問題を投げかけていることは確かであり、これは神学校の問題であるより、むしろ教会全体の重要な問題であると言えよう。

## 第五項 卒業生の現況

この項目は神学校の卒業生（戦後の）が現在、社会にあつてどのような職業についているかの調査である。前項同様、四年制大学（A）、一般神学校（B）に分けて集計し、各職域別の百分比をも加えて第六表に掲げておいた。

A、BともA伝道牧会Vに従事する者が過半数を占めているのは当然であるが、そのうち、Aの方が率が低くなっているのは、Aの



記号の説明

2 b 項

一 特定の教派（教団）の経営  
二 教派の指定または公認

2 c 項

三 教派と無関係または超教派  
一 自教派の教職志願者のみに入学資格をみとめる  
二 教職志願者でなくてよい  
三 教派を問わない  
四 信者でなくてもよい

3 項

四年制 四年制大学  
修 大学院修士課程  
博 同 博士課程  
各種 各種学校その他の学校  
算用数字 年限

第四項 最近五年間の教職員数、学生総数の推移

これは報告された資料の集計を表示したものである。第四表、第五表はそれぞれ教職員と学生とに関するものであるが、四年制大学の場合とそれ以外の一般神学校（各種学校および短大）の場合とは、かなり事情が異なるので、前者をA、後者をBとして別個に集計したものを併記し、さらに両者の総合をもA+Bとして示しておいた。各欄の（ ）内の数字は学校数を示す。学校数が同一年度内でも不同であるのは、回答書において空欄になっていたものを除外したためである。第四表、第五表参照

第四表 教職員数の推移

種別	年 度			専任教員	非常勤講師	助手・副手	事務職員
	A+B	B	A	A+B	B	A	A+B
注	一六二	一六二	一六二	一六二	一六二	一六二	一六二
	一六三	一六三	一六三	一六三	一六三	一六三	一六三
	一六四	一六四	一六四	一六四	一六四	一六四	一六四
	一六五	一六五	一六五	一六五	一六五	一六五	一六五
	現在	現在	現在	現在	現在	現在	現在

注 Aは四年制大学における学部・学科の場合（一〇校）  
Bは一般神学校（各種学校・短大・二五校）に関するものである  
（ ）内の数字は学校数を示す。零および記載のないものはとも  
に集計対象から除外した。

第七表 A 四年制大学における入選択科目V入関連科目Vの百分比

事項	学校別												
1、選択科目／全神学学科目		①	②	③	④	⑥	⑨	⑪	⑫	⑯	⑰	⑱	平均
		三五	二	BA 六四四	三	〇	三八	三	四八	一七	二	二六・七%	
口、関連学科目／全履習科目		三	三九	BA 二四	三	五一	五七	三七	五三	四四	五〇	四一・一%	
論文作成年次		博修 三二	修二	博修 三二	博修 七二	四	修二	四	修二	専攻科 一	修二四		

注 単位% ③のAは伝道、神学研究コース、Bは宗教教育コース

第八表 B 一般神学校・短大における入選択科目V入関連科目Vの百分比

事項	学校別																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																			
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注 右二欄の単位は%

⑳は一九六六年度開設、したがって資料は一年次のみのもの

中には、キリスト教学科のように、はじめから教職、聖職志願者以外の学生を受け入れる学校が含まれているからであろう。△その他教員▽中には、キリスト教主義学校の聖書科教師や宗教主任も含ま

第六表 戦後卒業生の現況

職種別	学校種別	A			B			A+B		
		男子	女子	合計	男子	女子	合計	男子	女子	合計
伝道牧会者	伝道牧会者	二〇八	一〇〇	二一五	七〇	二〇八	二一五	一八六	一五五	三三三
神学教員	神学教員	四〇	一〇	五〇	二二	一四	三六	六	二	八
その他教員	その他教員	一三〇	八〇	二一〇	三三	四	三七	一六	七	二三
社会事業	社会事業	三三	三三	六六	一	三	四	三	二	五
一般職業	一般職業	一四	五	一九	二四	一五	三九	二五	八	三三
その他	その他	二九	一八	四七	三五	一八	五三	一四	三	一七
合計	合計	二五四	二六六	五二〇	八三	二七九	一一一三	二四七	九四五	三三三

注 (一) 内は学校数

れている。△その他▽の項中には不明のものほか、女子では牧師夫人となって伝道に役を買っている者も多いと思われる。意外に少ないのが△社会事業▽従事者かも知れない。

## 第六項 カリキュラムの概要

各神学校のカリキュラム全体について見ることも必要であるが、それは本調査の規模を越えるので、ここには各学校の特色に光を当てるため、イ、△選択科目▽の占める率および、ロ、神学以外のいわゆる△関連学科▽のそれとを抽象し、さらに卒業論文の扱いに触れることとした。学科目の選択に幅のあることは、学生個人の主体的な研究意欲を刺激し、特殊の才能をのばす上に有益であり、関連学科目数が、ある程度多くあることは、今日のように文化と福音、社会と教会が複雑に関連しあっている状況の中で、福音の使命を果たしうる人材の育成に不可欠の条件と思われるからである。寄せられた回答では、学科目数、時間数、単位数など、学校によって表記単位に不同があるので、各学校ごとに百分比を出した。前項同様、ここでも、四年制大学と一般神学校とは事情が違っていると思われるので、前者をA、後者をBとして別個に扱い、Bの方には△所要学年数▽△入学に必要な学歴▽および△昼夜間の別▽の欄をも付加した。イ欄は、神学プログラムの学科目全体の中の選択科目数のパーセント、ロ欄は、履習に必要な全科目数のうちの関連学科目数のパーセントを、それぞれ示している。第七表、第八表参照

第七表、第八表から明らかにすることは、選択科目数、関連学科目数ともに、Aの方がはるかに高率を示していることである。これ

## 第六項 d 各神学校のカリキュラムの特色およびその理念について

ここには、各神学校のカリキュラムがどのような理念によって編成され、またどのような特色をもっているかについて、意見を書いていただいた。

①伝道者養成を目的とし、そのために大学の教科課程によって研究、教育をなす。

②イ、総合大学神学部への伝統に根ざし、諸学との緊張関係のうちに神学的洞察力と組織力を練磨する。ロ、規範性を喪失した教条主義、教会的基盤から離れた単なる実証主義をしりぞける。ハ、伝道者、教育家、社会奉仕家を養成し、歴史的教会に奉仕する。

③宗教教育を重視し、大学院においては聖書神学を中心に置く。

④神学諸学科の根底として聖書を重視。

⑤一般に比較的弱い実践部門に特に力をそそいでいる。

⑥キリスト教教育主事の養成を目的とする。

⑦農村地域社会の伝道者を養成する。そのため一般神学科目のほかに、本校の特色である社会科学、農学、畜産学など約一〇科目、および種々の実習制度を設けている。

⑧聖書素読と英語関係科目を一年次において重視している。

⑨キリスト教の研究を通しての人間形成を目標とし、キリスト教に関心あるものを広く受けいれているのが特色、大学院では神学と芸術との関連領域の研究に特色がある。

⑩聖公会の学識ある聖職、牧会伝道者、神学者の養成を目的とし、特に共同生活を重視するところに特色がある。

⑫ルーテル教団の教職養成のため、ルーテル教会の神学、宗教改革研究を重視する。

⑬高度の神学的素養のある牧師の養成。

⑭聖書釈義（従って聖書言語）に重点を置く。

⑮夜間授業による五年課程。自給独立の伝道者を養成する。

⑯学部、修士の一貫教育により、理想的伝道者の養成を目ざしている。

⑰日本基督教会の教職の養成を目的としている。

⑱改革主義神学に立つ。ヘブル語、ギリシア語の教育に重点を置く。

⑲八伝道のための神学Ⅴを目標としている。

⑳聖書、キリスト教教育、音楽実習に重点をおき、女子伝道者の実務的必要にこたえる。

以上のように多種多様であるが、聖書学、あるいは聖書神学を重視する学校が特に多いのが目だつ。また自教派の必要をはっきり打ち出している学校も数校あるが、学生の人間形成に言及するもの⑨、特に総合大学内でなされる神学教育の重要性を認める発言②、および共同生活の重要性の強調⑩もある。神学教育が総合大学においてなされるべきか、大学と無関係な独立の神学校でなされるべきかは十分に論議されるべき問題であろう。共同生活が重要な意味をもつことは一般に理解せられているが、その内容をどのような理念のもとに、どう形成するかも大切な問題であって、今日そうした重要な問題に関する論究がほとんどなされていないのが現状であろう。



は四年制大学においては、他学部、他学科との協力によって、他との共通学科目を設置するなどの便宜があるためであろう。この点一般神学校の場合、とかく視野が狭くなり勝ちであるという一般の批評とも無関係でなさそうである。また四年制の場合、学部卒業時に論文を課している学校が少ないが、これは、現在の専門課程二か年では卒業論文作成が無理なためであろう。

**第六項 b、c** は最近五か年間に於けるカリキュラムの推移に関するものであって、**b** は廃止された学科目、**c** は新設された学科目であり、それぞれに変更の理由をも書いていただいた。学校別に列記する。単に名称の変更と思われるものは省略する。(数字は学校別番号、以下同じ)

**b、廃止された学科目**

⑤ 日本宗教史、礼拝訓練、イスラエル史、キリスト教倫理——講師の異動、死亡による。

⑨ 英書講読——邦語文献講読に時間を譲るため。

⑬ 日本文化とキリスト教——適当な講師のいないため。

⑮ ギリシア語——時間数不足、実効が期待できないため。

**c、新設された学科目**

① フランス語講読——第二外国語にフランス語を選択した大学卒業生のため大学院に新設。

③ 宗教教育関係の諸学科——宗教教育主事養成コースが新設されたため。

⑤ 近代神学史、世界諸宗教、日本宗教思想史、宣教学、近代日本

文学とキリスト教——**b** 項⑤と同じ理由。

⑦ 礼拝学、牧会心理、基督教倫理、農村教会、農村経営

⑧ 聖書講読、英語——いずれも基礎科目として必要なため。

⑨ キリスト教書(邦語)講読——邦語文献に親しませ、読み方を教えるため、キリスト教古典語入門——ヘブル語、ギリシア語の手ほどきと、文献、術語を教えるため、キリスト教教育実習——グループ・ダイナミクスなど新教育法を習得させるため。

⑩ 西洋思想史——教理史の背景を与える。古代西洋社会政治史——教会史の背景として。

⑫ 臨床実習、牧会カウンセリング——実践部門強化のため。

⑬ ドイツ語演習

⑮ カウンセリング、キリスト教教育関係諸学科——実際の必要から。

**b、c** を概観すると、**b** は偶然の理由によるものが多く、積極的な意味を見いだす難いが、**c** に多少創意工夫の跡が見られる。キリスト教教育関係の科目の新設、グループ・ダイナミクス、臨床実習、カウンセリングなど新しい材料を取り上げようとの動きが見られるが、これも二、三の神学校にすぎず、日本の特殊事情への顧慮は、わずかに⑥⑨に見られるにすぎない。一般的に言って、筆者の印象では、欧米の伝統的なカリキュラムの型がそのままに模倣せられている場合が多いと思われる。思い切った革新の必要が迫っているのではなからうか。

16	全校生毎日出席 毎月伝道振起日を持ち、伝道の諸問題について懇談研究祈会を持つ	全学生に教会奉仕の責任を持たせる。夏期伝道、上級生のみ一カ月（一回または二回）
17	毎日、全員 夏期特別公開講座（七日間）を開きこれに合流	所属教会での伝道実習を義務とする
18	神学部としては週一回	開講期間中教会実習 在学中二回以上夏期伝道
19	毎日 随時	二カ月間の夏期伝道実習
22	毎週一回	第二年次より、CSの責任、集会の責任、説教など教会奉仕の責任をもたせる
23	毎日 （10:00～11:00）	
24	火旺～土旺毎日、出席義務あり	都内に開かれるものに出席をすすめる 通年、聖日奉仕に教会に派遣
25	毎週二、三回	なし、ただし、各学期に特別講義あり 主として夏期伝道、聖日奉仕を一年一単位と認める

ここに見るように、△礼拝▽には、各校ともかなりの比重をおいているが、定期的、計画的な△研修▽プログラムは比較的少ない。

それには寮生活が、ある程度代替となっていると考えられる。研修の運営、内容についても、周到な準備と不断の研究を要することは言うまでもない。△実習▽としては、聖日（主日）の教会勤務と夏期伝道を課しているところが多いが、果してそれらが、教育的立場から見て、どれだけ有効適切になされているかが問題である。また、現代の大きい課題である医療伝道、産業伝道、学生伝道などのための特殊な訓練が、どれだけ顧みられているかも問題である。

## 第六項 f エキュメニズムが教育全体の中でどの

ように扱われているか

エキユメニズムは正規の教科の内容として取り上げられている場合もあり、神学校の運営や生活の上にその精神が活かされている場合もある。ここでは、これら二つのケースに分けて学校別に見てゆくことにした。

### 第一〇表 神学教育におけるエキユメニズム

校別	正規の授業内容として	その他の教育活動・生活実践において
①	△世界教化問題―宣教学▽（四または二単位） ―一九五二年より米人教師担当、一九六五年より四単位必修科目としてドイツ人客員教授が担当	
②	△教会史特講Ⅱ▽で扱う	随時適当な講師を迎えて公開のセミナーを開催、月旺集会（〇〇）に〇〇において、ことに海外からの講師を迎えて研究

## 第六項 e 教科以外の教育プログラム、礼拝、

研修会、実習などについて

神学教育にとって、教室外の教育活動の重要性の大きいことは言うまでもないが、それがどのように実施されているかが、ここでの問題である。第九表参照

### 第九表 礼拝、研修会、実習など

校別／種別	礼拝	研修会	実習その他
①	休日以外毎日 —— 全学礼拝 日旺以外毎朝 寮 拝	随時	夏期伝道実習——在 学中一回以上必修、 所属教会での通年 の訓練と奉仕に従 事
②	月旺日集会(〇・四 曜)三・〇、火・木 曜日礼拝(〇分) 水・大学チャペル ・アワー(〇・四) 二・〇、金・スー ン・サービス(二・ 三)登)	学年別に退修、 キャンプ、セミ ナーを実施	三、四年および大 学院一年には必修 夏期伝道を奨励し ている
③	月旺日——神学科だ けの礼拝 他旺日——般学生 と共に	春および秋に修 養会を行う	二カ年にわたるフ ールド・ワーク 夏期伝道
④	火・水・木・金 (10・10—10・20)	年一回、一、二 泊の全学生およ び教職員の修養 会	第三、第六年次の 四年間伝道実習の ため教会に派遣

⑤	毎週二回	年一回、一泊	日旺日の教会奉仕 を義務とする
⑥	月旺日——特別礼拝 (特別の講師に よる、五〇分) 火・金旺日 毎日礼拝(三〇分)	年一回	平常実習 夏期実習
⑦	朝夕の祈禱会は自 主的 礼拝は全校毎日参 加		所属農場での農業 実習と社会学、農 村伝道研究室での 実習は、毎週計一 二時間、伝道実習 には上級二年間夏 期二、三カ月派遣
⑧	早天祈禱会		聖会奉仕、路傍伝 道 各種作業
⑨	毎日——大学全体の 始業礼拝(八・〇〇 —八・100)	春二泊、秋一泊 全員参加の研修 会	火旺会(学科全員 の礼拝と、研究会、 講演会などのプロ グラムを組み合わ せたもの) 毎週一回 (二・三・〇—二・四・〇)
⑩	毎日三回全員	学年はじめに四 日間リトリート	日旺日の教会勤務、 教科外に全員十日 間夏期伝道実習
⑫	派遣された教会で 守る		教育実習
⑬	毎日、全員 (10・00—10・10)		土旺日午後近隣の 児童対象に教会学 校訓練を行う

プログラムを持っているが、形式や比重は千差万別である。最も多い例は、年に一度または二度、カンファレンス、ゼミナール、リフレッシャー・コース、研修会などの名称で開かれるものであるが、その開講日数には、年間二日から一か月と、大きい開きがある。②③

④⑩⑫⑭⑮⑯の神学校がこのようなプログラムを実施している。

次いで多い例は、正規の授業を公開し、あるいは聴講の便を与えることによって現職者の教育に貢献している形であって②⑤⑨がそれに当たる。また年に一二度現職者のための特別講演会を開く⑭⑲⑳、月例の牧師会を開く⑩といった例もある。文書による例としては、紀要に研究発表の機会を与える⑭⑲というものがあるが、△交友文庫V(二千冊)というものを設置して研究の助成をしている一例②がある。しかし、現職者教育の最も組織的、継続的な実例としては、次の二つをあげねばならない。その一つは、①の卒業生エクステンションで、これはTEFおよび東京ユニオン・チャーチの財的援助により、年二回または三回数年前から定期的に行われているといわれ、いま一つは⑦の農村伝道研修会で、これは日基教団農村専門委員会の主催のもとに、神学校卒業後五か年以内の牧師、伝道師のため、毎年開催されている。隔年の同窓会も研修的に行われている。

以上が現状であるが、現代のような激変社会にあつては、現職者の再教育は教会自体にとってきわめて重要な課題であり、実際には神学校の仕事となることが多いであろう。しかも若い卒業生よりも、むしろ高年令層の教職が対象とせられねばならない場合が多い。その必要度から見ると、現状は理想にほど遠いものと言わねばならない。この辺に神学教育の盲点の一つがあるとも言える。そ

してこれは、いくつかの神学校の協力によって最も効果的に解決される問題の一つである。

## 第六項 h 信徒の神学教育

今日、教派の相違を問わず教会における一般信徒の責任が急激に増大してきており、正しく教えられ、よく訓練された信徒をもつかどうか、教会の将来がかかっていると言っても過言ではない。直接信徒の教育に従事するほか、信徒教育のよくできる教職を育てることも神学校の課題であることを忘れてはならない。

現状では、ほとんどの神学校が多かれ少なかれ、信徒の神学教育を行っている。総合大学のキリスト教学科などの場合は、一般信徒学生をも受けいれているところが多く、その場合には、正規の教科課程を通して信徒教育がなされているわけである。ことにキリスト教教育のコースをもつ学校、例えば③および⑨では、キリスト教教育者養成という形でなされている。また短期間の研修会、講座、聖書学校、信徒福音学校という形をとるものもある⑥⑬⑭⑯⑰。その他、教職のための授業やカンファレンスに信徒の聴講を許す例もある②⑫⑲。通信教育の例としては△平信徒講座Ⅴ(二四卷)を発行している一例がある⑦。しかし、以上のいずれよりもオースドックスな形のものに次の二例がある。その一つは①による△夜間神学講座Ⅴであり、これは一九四七年以来、継続開催され、修業年限二年で、すでに正規修了者二五四人を数えている。いま一つは⑤の教会学校教師を対象とする一般公開の△指導者養成講座Ⅴであつて、年間三七時間、三七単位を取得できるようになっている。その他夜間の公開講座新設準備中のものに⑫と⑲がある。



③	講座は特設しないが、エキュメニカルな精神で教育している	④	△世界教会学Ⅴ(四単位)のほかに△組織神学Ⅴ△実践神学Ⅴにおいて特に注意を払う	⑤	△宗教学Ⅴ△近代神学史Ⅴにおいて特に注意を払う	⑥	講演その他実生活	⑦	South East Asian Rural Leader Training Course が設置されており、毎年海外諸教派の教師が来り学び、学生に好影響を与えている	⑧	特に意識して扱っていない	⑨	△教会史ⅡⅤおよび△アングリカニズムⅤで扱う	⑩	△エキュメニズムⅤの講座一学期間週二時間あり	⑫	他教派よりの講師を歓迎	⑬	△教会史Ⅴ△教義学Ⅴ△礼典論Ⅴで教派間の理解につとめる	⑭	各教科の中に精神を反映させるようつとめる
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⑮	△教会史Ⅴの中で扱う	⑯	△エキュメニズムⅤ講座あり	⑰	特になし	⑱	特になし	⑲	神学そのものに教派的偏向が持ち込まれぬように極力注意して教科を編成、教員組織も慎重に考慮している	⑳	あまり取り上げられていない
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講義の主題としてエキュメニズムをうたっているのが四校、他の講義の中で扱うのが六校、それ以外の学校では問題にされていない。しかし講義以外に随時扱かう学校は(上記と重複するものを加えて)二校、エキュメニズムの精神に協調的と思われるものは、そのほかに七校ある。ことに⑦の超教派的、国際的な実践は顕著である。しかし特に顧慮していない、と答えたもの、および、この問いに無解答のものが八校もある。時の動きに敏感であるべき神学校が、エキュメニズムにこれほど無関心であるのは、何ゆえであろうか。

## 第六項 g 現職者教育について

ほとんどの神学校が自校の卒業生や一般の現職者のための教育プ

B 一般神学校・短大(一五校)

第一三表 収入

種別	年度別	種別	年度別	種別	年度別
教会負担金	一九六三 六、二〇〇	教会負担金	一九六四 七、〇七七	教会負担金	一九六五 七、八四一
同、一校平均	二五 一、三四〇	同、一校平均	二六 一、三七七	同、一校平均	二六 一、三〇七
海外援助	三七、四九	海外援助	四七、〇二	海外援助	四九、六三
同、一校平均	二九 四、一五八	同、一校平均	二二 四、二〇〇	同、一校平均	二二 四、一三四
授業料	六、九八	授業料	八、七二	授業料	一〇、二九八
同、一校平均	二八 八、八八	同、一校平均	二〇 八、七	同、一校平均	二二 九、三
その他	省	その他	略	その他	八三、一三
合計	二〇 六、三三七	合計	二二 六、六二	合計	二二 六、三九
一校平均	二〇 六、三三七	一校平均	二二 六、六二	一校平均	二二 六、三九

第一四表 支出

種別	年度別	種別	年度別	種別	年度別
人件費	一九六三 三〇、八二	人件費	一九六四 四二、〇五	人件費	一九六五 四九、八五
同、一校平均	二〇 三、〇八一	同、一校平均	二二 三、五九	同、一校平均	二二 三、五三
設備費	六、九九	設備費	二、〇九	設備費	八、七
同、一校平均	二〇 六、九三	同、一校平均	二二 一、〇七	同、一校平均	二二 七、九
図書費	三、一	図書費	三、三〇	図書費	三、九七
同、一校平均	二二 三、九	同、一校平均	二二 三、七	同、一校平均	二二 三、〇
その他	省	その他	略	その他	七、六六
合計	二〇 五、八三	合計	二二 六、七四	合計	二二 五、一八
一校平均	二〇 五、八三	一校平均	二二 六、七四	一校平均	二二 五、一八

A+B 四年制大学と一般神学校の合計(二五校)

第一五表 収入

種別	年度別	種別	年度別	種別	年度別
教会負担金	一九六三 一六、四八二	教会負担金	一九六四 二〇、〇四	教会負担金	一九六五 二、二八
同、一校平均	二〇 一、六八	同、一校平均	二二 一、八三	同、一校平均	二二 一、三
海外援助	八、六九	海外援助	二、三九	海外援助	一〇、〇九
同、一校平均	二六 五、〇四	同、一校平均	二八 五、五三	同、一校平均	二九 五、二八
授業料	二、九三	授業料	三、四	授業料	三、六〇
同、一校平均	二五 一、七九	同、一校平均	二七 一、八七	同、一校平均	二八 二、〇〇
その他	省	その他	略	その他	一八、〇三
合計	二六 九、〇五	合計	二八 九、〇五	合計	二九 九、八一
一校平均	二六 九、〇五	一校平均	二八 九、〇五	一校平均	二九 九、八一

第一六表 支出

種別	年度別	種別	年度別	種別	年度別
人件費	一九六三 一七、五五	人件費	一九六四 一六、八六	人件費	一九六五 一八、〇五
同、一校平均	二八 七、〇八	同、一校平均	二二 八、四四	同、一校平均	二二 八、二二
設備費	九、八五	設備費	一、八三	設備費	一、五五
同、一校平均	二六 六、八	同、一校平均	二二 一、八、〇〇	同、一校平均	二二 七、六
図書費	一四、三三	図書費	一八、〇〇	図書費	一四、四三
同、一校平均	二二 七、八	同、一校平均	二二 八、七	同、一校平均	二二 八、四
その他	省	その他	略	その他	三、〇三
合計	二六 一〇、三三	合計	二二 一〇、四八	合計	二二 一〇、五三
一校平均	二六 一〇、三三	一校平均	二二 一〇、四八	一校平均	二二 一〇、五三

# 第七項 過去三年間の財政の概要

一九六三―六五年度の三か年の経常費の増減であるが、財政の立て方は四年制大学内の学部・学科の場合と一般神学校の場合とは、かなり相違がある。四年制、ことに総合大学の場合、他学部、他学科と財政面で共通に扱われている部分がかなりあるため、神学教育にのみ関するデータを単独に抽出することが困難である。そのため、四年制大学一〇校（A）と一般神学校一五校（B）とに分けて集計し、さらに双方を総合、合算した数字を掲げることにした。

## A 四年制大学内の学部学科（一〇校）

第一一表 収 入

年度別	一九六三	一九六四	一九六五
種別			
教会負担金	一〇、三二二	一三、〇七七	一三、三九七
同、一校平均	十五	二、六七七	二、六七九
海外援助	四三、三三〇	四九、一七七	五〇、四八二
同、一校平均	十七	七、〇六〇	七、三三三
授業料	二〇、〇四六	二二、五五五	二九、三〇八
同、一校平均	十七	三、三六二	四、一八七
その他	省	略	
合計	八、四四六	九、六九五	九、九〇〇
一校平均	十六	一五、四九四	一六、四八三

単位は千円、以下同じ

各項ごとに全校の合計と、それを該当校数で除した一校宛平均の金額を示しておいた。校数が、対象とした学校の数より少なくなっているのは、報告書に空欄があるためである。空欄とともに、金額が〇のものも、意味が不明瞭である場合には該当校数から除外した。

第一二表 支出

財政の動きで目立つことは人件費の急増であるが、これは教職員数の増加にもよるが、物価上昇に伴うベース・アップによる部分が、かなり大きい。教会負担金、海外教会からの援助、授業料の増加にもかかわらず、設備費、図書費などの増加率が低いのは、人件費に多く充当されるためと思われる。また授業料収入のいちじるし

第一二表 支 出

年度別	一九六三	一九六四	一九六五
種別			
人件費	九、七四三	一三、三九一	一三、〇九〇
同、一校平均	十八	一五、四七四	十八
設備費	二、九七六	二、七三三	三、七五七
同、一校平均	十六	四、五九	六、二六
図書費	二、一六七	一四、八七〇	一六、四九六
同、一校平均	十九	一、六五二	一、八三三
その他			
合計	一〇、八三三	二八、九七一	二七、八八七
一校平均	十六	三、四九六	一七、三六

校別	外国語	邦語	計	礼拝堂	教室数	研究室数	男子寄宿舎 現住員/定員	女子寄宿舎 現住員/定員	運動場・運動施設・その他の施設
10	一〇、五〇四	三、五二二	一四、〇二六	四〇	五	七	一八/四〇	二八/四〇	テニス・コート、バレー、バスケット・コート、その他、教員住宅
11	七七	六九	一、三六六			八	一〇/一〇	二八/四〇	テニス・コート、バレー・コート 体育館
12	八、一六三	二、五四四	一〇、三七七	二二〇	六	四	三八/五〇		運動場六六二㎡、食堂九九㎡
13	一四	五九	七六	ナシ	二		七/三〇	六/三〇	運、ナシ、学生ラウンジ、アリ
14	四、〇〇〇	一、〇〇〇	五、〇〇〇	二	三	三	九/三		テニス・コート
15	一、〇〇〇	一、〇〇〇	二、〇〇〇	アリ	二		八/八	七/七	大学共用
16	二、七五五	九、六八	二三、四三六	二二〇	五	二	二五/六〇		
17				五	二				運、ナシ 事務室、教会事務室、書庫、 講師室、部長室
18	九、〇七一	二、五八	一一、六四九	アリ	七	八	一六/一六	二/二	
19	五、二〇〇	一、六〇	六、四六〇	一〇〇	五		二/一五		
20	五〇〇	一、五〇〇	二、〇〇〇	三〇〇	七		一三/六四	一八/六六	運、アリ オルガン練習室四、教務室、 院長室、職員室、放送室各一
21				アリ	一		四/三〇	六/三〇	
22	四〇〇	五〇〇	九〇〇	八	一				
23	二、五〇〇	二、五〇〇	一六、〇〇〇	一〇〇	八	六	二〇/六	六/三	一〇〇坪、ほかに 東久留米に用地二、〇〇〇坪あり
24	三、六四二	二、四〇〇	六、〇七二	二〇〇	七	四	三六/四〇	三七/四〇	五、〇〇〇坪
25	四三	一、八七	一、六二三	五〇	四			三/三	六〇〇㎡ 教員住宅
合計	一八、一三三	八、三三三	二六、六八四	二、八六二	一七	一七	一九校 四三/七五	四校 三四/三五	
比	六九%	三%	一〇〇%				利用率 六%	利用率 七%	



注 上記六表とも、合計欄の数字は、各校報告書の該当欄の合計であって表中の各項の合計ではない。上記以外の項目はその他として数字を省略した。

増額は、学生総数の増加の停頓状態（第四項、第五表参照）と照合すると、結局学生一人当たりの負担のはなはだしい加重を意味するものであって、好ましくない現象といふべきであろう。海外教会からの援助額に比べて、国内の教会の負担額が、わずか五分の一強にすぎないことも、神学教育全般の対外依存的性格と、自国教会との疎隔を意味するものであり、土着化との関連において大きい問題

# 第一七表

図書および諸施設

（校別欄の数字は第一表に照応する。太字は四年制大学）

校別	外国語 図書	邦語 図書	計	礼拝堂 席数	教室数	研究室数	男子寄宿舎 現住員／定員	女子寄宿舎 現住員／定員	運動場・運動施設・その他
1	三、三四	二、四九	四、八三	三〇	九	二二	一九九／二三	一四／一四	テニス・コート、バレー・コート、集会室一、住宅六
2	三、七四	二、〇八	三、七二	三〇〇	九	二〇	四〇／四〇	六／六	
3	一、〇〇〇	二、〇〇〇	一、六、〇〇〇	アリ	共用大学	五	大学共用	大学共用	大学共用
4	二、七〇九	五、五五六	一八、三三五	一〇〇	六	九	三〇／三〇	大学共用	大学共用
5	三、八七三	二、五八八	六、四二二	二〇〇	六	五	二四／六〇	一三／一六	運、有
6	一、四四四	四、〇六六	五、三三〇	四四〇	一五	三三	大学共用	大学共用	一般用運動場及テニス・コート一面
7	八、〇〇〇	六、〇〇〇	一四、〇〇〇	七〇	五	一	三〇／三六	三三／六〇	教師用住宅四、宣教師住宅二
8	三、五〇〇	七〇〇	一、〇四〇	ナシ	二	〇	五／一五	六／一五	一般職員住宅五
9	一、三、〇〇〇	四、五〇〇	一六、五〇〇	共用大学 三〇	共用大学	一〇	ナシ	大学共用	大学共用

が伏在すると見てよい。神学校が土着しないで教会の土着はありえないからである。

## 第八項 図書（神学書）、第九項 諸施設の現状

第八項、第九項はともに、教育、研究のための重要な条件である施設に関するものである。ことに大学院レベルにおいては、図書や図書館施設は生命線である。またそれ以外の施設の中で、礼拝堂と寄宿舎は神学教育において特に重要な意味をもつ。第一七表はそれらの施設を一覧表にまとめたものである。

教育上の改善策としては、△学生教授間の人間的交流のため、全学の定期的パネルを開き、共通問題を話し合いたい▽①、△信徒学生に教会員としての自覚を促すような訓練を与えたい▽⑨、△平信徒教育の方法を研究すべきである▽⑩、△学生の指導において個人的接触の機会をふやす▽⑫、△学生の霊的訓練の確立▽④、などの希望がある。学校間の協力に関しては、△他学との間に学問的、人的交流を深めたい▽①、△アジア地域の神学教育に協力したい▽①、△大学院レベルで互いに講座を開放して単位を認めあうこと▽③、△他校との協力によって新しい研究、教育の領域を開発する▽⑨、などの提案があり、神学教育の近代化の必要を説くものも多く、△時代に適する教師養成、その任務の拡大について考究すること▽①、△ミニストリーの幅、深さについて革新的な理解が必要▽②、△聖職志願者は新時代の社会に浸透しうるための特別な訓練が必要▽⑨、などの意見が出ている。その他、優秀な学生を集めること、各学校が特色を発揮すること、学生に海外伝道への熱意を持たせること、などの発言もある。

以上のように批判と展望については、やや詳しく扱ったが、それはここに日本の神学教育のもつ問題と悩み、および将来に向かっての方向づけが、かなりよく浮き彫りにされていると思ったからである。

## 結 語

はじめにも述べたように、このような調査には前例がないため、かなりずさんなものとなったが、現状の輪郭を伝えるには足るもの

であると思う。今後のさらに進んだ研究、調査のための手がかりとなりうることを期待するとともに、この報告書が、(一)おのおのの神学校が、全体を背景としてみずからの実情を認識することに役立ち、(二)神学教育連合会や、NCC、TEFの今後の活動の参考となり、(三)諸外国の神学教育関係者に日本の実情を知っていただくことにより、相互の理解と協力への手がかりともなれば幸である。

## 注

一、筆者の目にとまったものを参考までにあげておく。

(一) York Allen, Jr. *A Seminary Survey, 1960* Harper & Brothers Publishers, New York. これは六四〇頁におよぶ大著であって、世界各国のプロテスタント系神学校のほか、主要なローマ・カトリックの神学校、東方正教会の神学校の概観、ならびにそれらについての統計を集めたもので、日本の神学校には約一〇頁が当てられているが、そこにはわずか一二校が取り上げられているにすぎず、統計も一九五六年のデータによるもので、しかもかなり不正確である。

(二) *Directory, Theological Schools in Africa, Asia, the Caribbean, Latin America and the South Pacific, Theological Education Fund, August 1964.* 同 August 1966 いずれも、騰写版刷仮綴のディレクトリーで各国の神学校の名称、宛所、課程別、教職志願者数、教員数、教派別を記載したもの、一九六四年版は三六頁で日本の項には二三校が登録されており、一九六六年版は四二頁、日本の二五の神学教育

## 第一〇項 批判と展望、a 経営者の立場から見込んだ

問題の所在、b 今後特に努力を集中すべき方向。

a は経営者が直面している神学教育の諸問題、b は新しい創造的努力を向けるべき方向について書いていただいた。自分の学校を念頭において答えられたものが多かったが、そこにおのずから、神学教育全般の問題点も浮かんできていると言つてよい。またaとbとは、問題とその解決というように相関的にとりあげられている例も多い。ここには主として、一般に共通する問題を取り上げて整理してみた。

a において多くの学校が最も大きい問題として取り上げているのは、経済問題である。この問題は、学校経営のための基金の問題と奨学金の問題とに分けられるが、基金の不十分のため、経営の不安定に悩む学校が少なくない。また、さしあたり財政困難に直面してはいなくても、その都度外国ミッションの援助に頼らねばならぬため、自主的な長期計画を立てえないなど、不安定と矛盾を感じている例も多い⑬⑭⑮。経営基金と関連して、奨学金の貧困もかなり問題にされている②⑤⑨。学費は年々増大するし、学生の負担能力には限度があるから、どうしても奨学金のための基金が必要になる。奨学金不足の結果は、当然有能な学生を閉め出すことになる。それが学生の数、質の問題に直結し、ひいては将来の教会の社会における光栄をも左右するとなると事は重大である。奨学金は神学教育のみでなく、教会の生命にかかわる問題と言つてよい。△経済的負担のため良質の学生が得がたい▽②、△学資が高いため、優秀な学生を得る上

に困難がある▽⑨、などの発言がその間の事情をもの語っている。次に経済以外の教育上の問題としては、△学内での教授と学生の間の、および学生の出席している教会と神学校との間の、接触、交流の不足▽①、△例外もあるが、人物、学力ともに中位の学生しかえられない▽③、△神学校同志の地域的交流の不足▽③、教授内容については、△在学年数が足りない▽⑨、△選択科目が少ない▽⑩などの反省や批判がある。その他△学校が地方にあるため兼任講師が得がたい▽⑩、△外国に比べて日本の神学生のみが外国語修得という特殊のハンディキャップを負わされている▽⑨、などの問題指摘もある。

b には当然ながら、a の諸問題の解決に方向を示すたぐいの発言が多いが、さらに進んで、新しい創造的な方向を指示するものも少なくない。まず物的条件に関するものとしては、経営の経済的基盤確立の必要を訴えるもの⑤⑫、日本の教会の支持の強化によって、海外教会やミッションへの依存を脱したいというもの⑩⑫⑭⑮、校舍、設備ごとに図書や図書館の拡充、整備を急務とするものは非常に多い④⑥⑫⑬⑭⑯⑳㉑。奨学金に関しては、△奨学金を充実してアルバイトを最少限度にすること▽③の一枚しかないが、これはa項と合わせて読むならば、おそらくほとんどの神学校の願いを代表するものと見てよい。

次に教育内容に関するものを見ると、教授陣容強化の必要と説くものが五校にのぼるが、このことは神学校教授の人選や資格に、かなりの批判のあることを思わせる。カリキュラムの改善と教科内容の充実、学問水準の向上をのぞむものには、④⑤⑨⑭⑯⑳の諸校があり、単位制を廃止して学年制に切りかえる希望の学校もある⑬。

# 附 録

(本調査に用いた質問用紙内容、  
項目の表記は本文に照合する)

## 神学教育の現状および動向調査

日本神学教育連合会  
一九六六年五月現在

学 校 名

回 答 者 名

注 意

1 神学教育機関を名称にかかわらず、便宜上  
「神学校」と総称させていただきます。

2 ①、②、……とある項目は該当するものに  
レの記号をつけて下さい。

一、貴神学校の

a 名 称……

b 創立年月日……

(前歴があればそれもおかき下さい)

c 創 立 者……

d 現 校 長……

二、貴神学校の教会に対する関係

a 所属または関係している教派(教団)の概要  
名 称……

教 会 数……

伝道所数……

教役者数

正 教 師——男、女……

補教師(伝道師)——男、女……

現在信徒数——男、女……

計……

b 貴神学校の教派に対する組織上の関係

① 教派の経営

② 教派の指定または公認

③ 無関係

c 貴神学校への入学資格

① 自教派の教職志願者のみ

② 教職志願者でなくてもよい

③ 教派を問わない

④ 信者でなくてもよい

三、貴神学校のグレード別および在学年数

① 各種学校 年制

② 短 大 年制

③ 大 学 年制

④ 大学院修士課程 年制

⑤ 大学院博士課程 年制

四、最近五年間における教職員、学生数および卒業者数



機関が登録されている。また両者とも巻末には各国の神学教育連合会のアドレスが記載されている。

二、以上のほか、上記 TEF のディレクトリーには Northwest Bible Institute (福島県須賀川市) の名が見えるが、キリスト教年鑑にはなく詳細は不明である。

三、神学教育の規模を示す基準としてわが国の学校教育全体に関する統計の一部を掲げておく。

種 別	校 数	教 員 数	学 生、生徒数
各種学校	七、八二〇	四一、五九四	一、三七、〇三三
短期大学	三三	七、九八	一、三三、二五
大 学	二、一七〇	五〇、三一一	九四、一〇〇

(昭和三十八年度)

大 学 院 在 学 生 数	内 神 学 専 攻 者
修士課程	一、六
博士課程	一五

(昭和三十九年度)

# 五、卒業生の現況（戦後のみ）

	伝道・牧会者	神学教員	その他教員	社会事業	一般職業	その他	合計
男							
女							
計							

## 六、カリキュラムの概要その他

### a 履修すべき学科目の年次別配当数（現状）

	年次別	第一年	第二年	第三年	第四年	第五年	第六年	第七年	第八年
神学必修科目									
神学選択科目									
神学以外の科目									
論文作制の要否									

注 四年制大学の場合、第五年次以上は大学院に該当する。修士、博士の在学年数を指示して下さい。

b 過去五カ年間に廃止された学科目および廃止の理由

c 過去五カ年間に新設された学科目および新設の理由

d 貴校の教科課程の特色、その理念などについて

e 教科以外の教育プログラム、たとえば礼拝、研修会、実

習などについて

f エキュメニズムが教育全体の中でどのように扱われているか

いるか

g 現職者のための教育はどのようにしているか

h 平信徒のための神学教育はどのようにしていますか

教 職 員 数

年度	専任教員	非常勤講師	助手・副手	事務職員
一九六一				
一九六二				
一九六三				
一九六四				
一九六五				
現 在				

学 生 総 数 (各グレード合算)

年度	男子	女子	合 計
一九六一			
一九六二			
一九六三			
一九六四			
一九六五			
現 在			

卒 業 者 数

年度	男子	女子	合 計
一九六一			
一九六二			
一九六三			
一九六四			
一九六五			





七、財政の概要（最近三カ年の収支の増減）

収 入

年度別	一九六三	一九六四	一九六五
教 会 負 担 金			
海 外 援 助			
授 業 料			
合 計			

支 出

年度別	一九六三	一九六四	一九六五
人 件 費			
設 備 費			
図 書 費			
合 計			

注 単位は千円とする

総合大学内の学部、学科などで上記分類に該当せぬ場合は  
明瞭なもののみ記載のこと。

八、図 書（神学関係書）

外国語 冊 日本語 冊 計 冊

九、設 備

礼 拝 堂 ① 有 ② 無 収容人員 人

教室の数…… 研究室の数……

図 書 室 ① 有 ② 無 会 議 室 ① 有 ② 無

男子寄宿舎 収容人員 人、現居住者 人

女子寄宿舎 収容人員 人、現居住者 人

運 動 場

そ の 他

一〇、批判と展望

a 経営者の立場から見て現在どのような問題を感じておいでになりますか。

b 今後特にどういう点に努力を向ける必要があるとお考えですか。

c その他、御意見



## THEOLOGICAL EDUCATION IN TAIWAN TODAY

Choan-seng Song

It is my conviction that the renewal of the church for mission must begin with the radical renewal of theological education. No one can question the logic of this statement. It is theological education which supplies the church with her officers and workers. These latter in turn constitute the organizational structure of the church. They are the functionaries of the church. What is the hierarchy of the church if not the hierarchy of the clergy?

Theological education in the younger churches has so far been busy producing people to fill various ecclesiastical posts, be it that of minister, evangelist, or teacher. She has been all too eager to concentrate its effort on meeting the needs of the church. To be more realistic, theological education is often regarded as a formal process one has to go through if one desires to join the tribe called clergy. It is a means to ordination. It is merely a pipe-line through which certain Christians become qualified to be set apart for the job of officiating at the Lord's supper four times a year and preaching two sermons each Sunday. Quite naturally a guild or club of clergymen is formed with its distinctive moral code, language, and concerns. And it is really surprising to realize how fast the clergy's guild becomes impenetrable by new concepts and ideas. The divorce of ecclesiastical concerns from theological concerns is complete. There is little dialogue between the two. This is especially the case in the younger churches.

The situation is unfortunate. Under the circumstances there is no room for theological education to exercise its prophetic as well teaching function in the life of the church. This means that the renewal of the church is bound to be a mere talk. People who talk about it do not mean it; even if they do mean it, they have not grasped the central issue that lies at the root of the renewal. As long as there is no renewal of the church, there will be no new approaches to the main task of the church which is mission. One ought to be aware of the fact that this would result in the church isolating herself from the contexts of her existence. The isolated church is a ghost, a phantom. Is it not true that more than 80% of the churches in Asia are little more than phantoms or ghosts? They have not become indigenized. They are in many ways foreign to their own people. Is it then strange that mission is increasingly becoming a hollow word? Is it not just a form of self-justification--a desperate desire to justify the existence of the church?

To speak of theological education in the younger churches is indeed to speak of the vital part which it must play in the life and mission of the church. All the problems and plans related to theological education should be seen in the light of the service which it ought to render to the church and to the world through the church's mission. The following critical account of theological education in Taiwan today is an attempt to redefine the tasks of theological education in terms of the renewal of the church for mission. Let us begin with the dilemma which theological education has to face in the present-day Taiwan.

### I. The dilemma of theological education:

It ought to be mentioned at the outset that what will be discussed in this section is not peculiar to the situation in Taiwan. It is, I am sure, the dilemma which theological education in the younger churches as a whole commonly faces today.

The dilemma is this: when those who are seriously concerned about theological education begin to put new ideas and concepts into practice, they invariably realize that they are moribund by the inherited structure of the church, the established pattern of Christian way of thinking, and the accepted forms of academic system. On the one hand, there is little courage exhibited in the younger churches to re-define the meaning and purpose of their existence in terms of the biblical message and the contexts of their existence. This may be too sweeping a judgment to make, but one has to realize that what has been said in conferences has done very little in the way of revolutionizing the total structure of the church. There are tendencies to evade crucial issues, really coming to



grips with them. What we need in the younger churches is something de novo. In a very true sense, we are too much a victim of the two thousand years of church history. And we find excuse for it in claiming that Christianity is a historical religion. We have spent too much time on history, on what has happened, whereas our existential concern should be "here and now" and not "there and then". There is a curious lack of eschatological urgency in the younger churches although every secular sign indicates that it is the eschatological moment now. Among some twenty theological colleges, Bible schools in Taiwan today, all with the exception of one or two are slavishly denominational. About half a dozen of them consist of no more than several students and three or four ill-trained teachers. May not this be interpreted as an exploitation of the misdirected missionary zeal of some Christians in the West? Is this not the sure evidence that most younger churches have already grown old? It is safe to maintain the status quo. But this is precisely what the message in the Bible is up against.

Coupled with the inclination shown by the younger churches to become settled, there is little sensitivity on the part of theological politicians from the western churches towards evaluation of the content and form of theological education in the very context in which it is carried out. To be sure they frequently urge the theological educators in the younger churches to find relevant content and form of theological education in their own situations. But to urge this is one thing, and to implement such sound exhortation in actual policy is another. The standard of theological education is judged by the standard prevailing in the West, especially in the long established seminaries with sufficient endowments. What happens then is the superhuman effort on the part of the theological educators in the younger churches to produce results which will at least have some resemblance to what has been accepted as standard in some western seminaries. I am a great lover of fiction. It helps to strengthen my imagination and transport me to an imaginary world of aries and devils. But I do not believe in fiction in theological education. If we are honest, how can we help denying that there is much fiction going on in theological education in the younger churches? We have not discovered indigenous form and content of theological education. It is still very western in its orientation. One great task of western theological educators who are intimately concerned with theological education in the younger churches is to help us, with financial resources and practical wisdom in their command, find indigenous form and content of theological education relevant to the biblical message and to our existential situation.

## II. The ministry of the laity and the ministry of the clergy:

The relationship between the clergy and laity is a vexing one. Here again is an example indicating that theory and practice do not necessarily coincide with each other. It is true to say that many of those who run theological schools and Bible schools in Taiwan are little aware of the possibility that in a foreseeable future they may be turning out men who are utterly useless in the life and death struggle of the church for mission. For one thing, the strengthening of the laity for mission may prove to be the weakening of the set-apart ministry provided there is no radical change in the philosophy of theological education. And those ministers actively engaged in the ministry of the laity have better be aware of the fact that their effort may prove to be a suicidal act for the clergy. The image of the minister as a more or less omnipotent man in the parish has become obsolete. The myth attached to the person of the minister is demythologized. His functions are taken over one by one by able laymen and laywomen in the church. What has been left for him to do? On week days he acts as a secretary of the organization called church. His business is to see that various activities are kept going, and that the maintenance of the church continued. And on Sundays he officiates at the Sacraments and delivers sermons, which serve to remind his people that he is a clergyman and not a layman. But there is a danger that he may be left with handling only the Sacraments, for his sermons tend to become a "tongue" understandable only by himself and angels.

Am I putting the situation in too exaggerated a term? I do not think so. From the conversation I have had with some students studying in some Bible schools in Taiwan I cannot but feel embarrassment because I seem to



be talking to evangelists from the Mars. They shun the world like the devil in disguise, although they get every ounce of their daily food from the world. There is little healthy affirmation of the world as God's creation and as the arena of God's redemptive activity. Theological education as an initiation into the rank of the traditional ministry of the clergy is still the dominant pattern in Taiwan today, and I believe in other parts of Asia also. But the persistence of such a pattern will only lead more and more to the irrelevance of the ministry of the clergy.

My foreboding is not entirely unfounded statistically. According to the last years's statistics, there are in Taiwan, 1,959 churches and mission stations, all denominations taken together. The number of preachers and ministers exceeds the number of churches and mission stations, for there are 2,100 of them. Furthermore, there are approximately 240,000 Christians, including both communicant and non-communicant members. This means that there is one minister or preacher to roughly 120 Christians. This is a rather high ratio. And unless there is steady growth in the number of Christians, this ratio will go up continually, for there are as many as about 800 students currently enrolled in 20 seminaries and Bible schools. In Taiwan even though we are seemingly threatened with surplus of ministers as the statistics above indicates, we are still curiously blessed with no lack of candidates for the ministry. There is all the more reason for serious change in the form and content of theological education as practised in Taiwan today.

Facing the challenge which comes from the strengthening of the ministry of the laity and taking into account the inadequacy of the traditional theological education, we have to rethink the purpose of theological education very seriously. What do we train these young men for? For the specific purpose of providing the church with people who know how to preach, to officiate at the Sacraments, and to run the church? What kind of men are we preparing for the ministry? Men who can no longer earn their own daily bread through toil and pain of this world? In this highly organized society in which everyone has to struggle for existence, is it not a tragedy if we continue to produce men who can be at home only within the church precincts and thus become more and more irrelevant to the people gathered round him to be comforted, encouraged, chided, and healed by the Word of God?

Theological education must be radically and whole-heartedly re-directed towards the need of training men who can lead, train, and live with lay Christians. It is at this point that the importance of the diversified ministries can be seen. Through diversified ministry theological students are not merely provided with the opportunity to be exposed to the sector of the world so far unknown to him. By labouring, sweating, and living side by side with labourers, workers, farmers, university students, they must acquire the ability to think and toil like their fellowmen. There is no single reason why a minister should be protected from the realities of this world and life. They are the first ones to be exposed to them so that they can address to their brethren in that situation. I cannot help having the feeling that ministers can easily become the exploiters of the laity in terms of time, money and labour. And they do this under the pretexts of Christian obedience, stewardship and so on. Let us realize honestly that the chief justification for the set-apart ministry is to train all Christians including ministers for mission. One or two theological seminaries have begun to be awaked to this fact and are trying to experiment the training of the lay ministry side by side with theological education. There is a hope that in the future the training of the laity and training for the set-apart ministry can be integrated under the one supreme task of the church, namely mission.

### III. Theological Education and Higher Education:

Theological education in Taiwan seems to suffer from the consequences of the good cause which it was instrumental in bringing into existence. Like medical science, it was through Christian mission that Western type of education was brought to Taiwan. As we realize that Tainan Theological College celebrated its 90th Anniversary this year (1966), at the same time we have to realize that it was the first institution of The Western type of learning to be set up in Taiwan. But owing to upheavals, social, political and cultural, secular education has long overtaken theological educa-



tion. At present time there are more than ten thousand university and college graduates and only a tiny fraction of them come for theology. The majority of theological students are still recruited from senior high graduates.

As everyone can see, here the church has a great opportunity, for these young men are best equipped for diversified ministries. Their university and college training has made them into specialists, more or less, in their own fields. They have the basic ability and qualification to live in the world and earn their daily bread. Through theological education they will learn how to give witness to Christ through their own professions. Ordination at the end of their training will make their commitment to the cause of Christ definite. They will go out into society and take up various professions both as specialists and as ministers. It is of course expected that some of them would go into the more traditional type of the ministry, but they would be able to exercise their duties and responsibilities with greater imagination and creativeness.

Now, this must not be taken to mean that I am idealising university and college education in Taiwan, which is not the case at all. All I am saying that the explosion of higher education with a great percentage of Christian youth entering universities and colleges, the church must do everything possible to recruit for the ministry from them. In this connection many of those who run theological institution of one kind or another in Taiwan have not faced the real situation. The argument against the raising of the standard of theological education is almost a stereotyped one which contends that the disciples of Christ were relatively uneducated men and that too high a standard will jeopardize the out-reach of the church into the less intellectual areas and people.

But such argument is a false one, for those who raise it advocates practically only one kind of criterion for theological education, namely, intellectual standard. It is entirely false to argue that less intellectually trained a man is, the more willingly would he go to the rural or backward areas. The truth of the matter is that a less qualified person is resigned to make the choice because there is no other alternative for him. The result is that their ministry is highly unimaginative and thus a half-hearted one. I am afraid many theological institutions in Taiwan are producing just this kind of half-hearted man who is left without any other alternative but that of a backward place. It is my conviction that the more difficult a place is, the better qualified man ought to be sent there. And it is the task of theological education to recruit well-equipped persons who, after theological training, will be willing to venture pioneering work in difficult areas and places.

If we really mean what we say regarding diversified ministries and concerning creative dialogue with the surrounding world, we should have the courage and wisdom to discontinue primitive theological education under various pretexts. One respectable seminary is far much better than a hundred ill-qualified theological institutions. What we need is a seminary which can turn out men and women who can take part in the construction of their society as well as the building up of the Kingdom of God. Sooner or later those who come out of Bible schools or theological schools of some sort with inadequate training will become less and less relevant for the on-going life of the nation in which they hope to serve.

#### IV. Problem of specialization in theological education:

The problem of specialization in science and other fields of learning or activities has been for some time now posing various questions to theological education. I assume that theological educators in different countries are looking for answers in varied ways. As far as Taiwan is concerned I seem to see two extreme ways of meeting the problem of specialization. Those schools with conservative leanings pursue the traditional pattern of theological education centred on biblicism. They are the Nazarites or Rechabites of the 20th Century. They succeed in producing one type of church workers who have very unilateral pattern of thinking and looking at things.

On the other hand, there are a very few seminaries who try to meet the



② new situation of modernization by launching some pioneer or pilot projects, hoping that some students may be challenged to specialize in one type of ministry of another. Their effort is a laudable one. They have been chiefly instrumental in awakening the church from her complacency to meet the challenges of our time. But in all honesty, it has to be confessed that in Taiwan those who make courageous attempts along this new direction have not been able to integrate the so-called traditional theological disciplines and various projects. These two are still separate entities which only come together by accident in the department of applied theology. In the seminaries in which such experiments are carried out, these experiments tend to become a burden to the applied theology department. Apart from those who teach in that department and those who happen to be related to one or other of the projects, other members of the faculty have very little to do with them.

It goes without saying that neither of the tendencies described above is to be commended. The former, with its misled conservative attitude, will only serve to make the image of the ministry a caricature. The latter, with its tendency to expand rather one-sidedly or lop-sidedly, will have to give up experiments because of lack of the full support of the whole seminary.

This leads to the problem of what specialization means in theological education. Here I would like to attempt a definition of specialization in theological education in the following way. Through theological training a Christian acquires the basic ability to make value-judgement or to adopt certain course of action based on the interpretation of the Word of God in Scriptures in given situations. He is a specialist in the sense that he is able to discern the signs of the times and address to his contemporaries with the message derived from his hearing and interpreting of the Word of God. The task of theological education is to equip him with this basic ability. Thus, it is obvious that the task of theological education is a hermeneutical one. It is a hermeneutical task in a double-sense. It interprets the world of the 20th century in the light of the interpretation of the Word of God in the Bible. Understood in this way, theological education is no longer a chatechetical instructions in the elements of the Christian faith or a superficial introduction to the contents of the Bible. It is a rigorous science the subject-matter of which is the Word of God. It is a serious wrestling with the Word of God in such a way that the will of God for our world is disclosed and made known. When theological education as the servant of the church takes such task with utmost seriousness, then the church will have the prophetic voice heard again.

Experiments in various pilot projects must be the direct implications of this hermeneutical task of theological education. A theological graduate may not be an expert in a certain field other than that of theology as hermeneutics. But this does not make an essential difference. Entering a factory in any capacity, be it that of chaplain, unskilled worker, his main task is to impart to others, through words, deeds, fellowship, the saving love of God. At the same time, he is there to put into practice in no ambiguous terms and ways the criteria of judgment grounded in the Word of God. It seems to me this is the basic objective of experiments in diversified ministries. So far preachers and ministers have preached Christian love and way of life within one kind of situation, namely, the church. And this is a very artificial situation. The church as we know it is an abstraction. People from various backgrounds and varied professions are quickly made to forget the real spheres of life to which they belong when they enter a church. Theological education has been producing ministers who can only speak to those abstract people, to those unreal persons. The concept of diversified ministries wants to challenge such abstraction. The most urgent task of theological education at this time is to help the church to discard such abstraction and point to the real contexts in which the Word of God is at work. Hence the structure of the seminary, its curriculum, organization and so on, must be such that all faculty members as well students may actively be involved in actual testing out of the results of their hermeneutic in the realities of the world.

In conclusion theological education in Taiwan has reached a stage when theological educators have to face the responsibility of defining what the purpose and structure of theological education should be today.

They also have the task of re-establishing new criteria for the excellence of theological education and for the assessment of theological endeavours. Let me advance what may seem to be a heresy here: there is no reason whatsoever for theological educators in Asia to be always bound by the history of Christian thought in the West. If the doctrine of the Trinity is the production of Latin thinking, why is it to be slavishly recited by Asian theologians when they expound the doctrine of God? Is there no other way of speaking about Christ to Asian theological students than that of the Chalcedonian formula "vere homo et vere deus"? And do we have to follow the cyclical concept of time as unbiblical and pagan? What I want to say is that there is only one presupposition for theological education, that is, the Word of God. Furthermore there is only one concern, namely the Word of God may be embodied in the part of the world in which the bearer and interpreter of the Word of God lives. Theological educators are entrusted with the task of correctly interpreting the Word of God and intelligibly communicating his interpretation to his society and culture. These two poles of the one and the same task of theology must decide the content and the form of theological education.



The List  
of  
**CHRISTIAN DENOMINATIONS**  
in  
Korea  
(1965, Dec.)

Prepared  
by  
The United Graduate School  
of  
Theology  
Yonsei University  
Seoul, Korea

## Denominations in Korea

- I. Presbyterians
- II. Methodists
- III. Holiness Church
- IV. Baptist Church
- V. Church of the Nazarene
- VI. The Christian Church of God in Korea
- VII. The Church of Christ
- VIII. Pentecost Church
- IX. The Seventh Day Adventist Church
- X. Molmon Church
- XI. Missions
- XII. Salvation Army
- XIII. Sects of the Indegenous Origin
- XIV. Sects of Bible Study
- XV. Jehovah's Witness
- XVI. Anglican Church
- XVII. Greek Orthodox Archdiocese of North and  
South America
- XVIII. Catholic Church
- XIV. Miscellaneous Sects

No.	Denomination	Founda- tion day	Founder	No. of Presby- tery or district	No. of church	No. of Minis- ter	No. of be- liever	N. B.
<b>I. Presbyterian (Calvinism)</b>								
1.	The Presby- terian church of Korea (United)	1912 Sep.1	H.G. Under- wood	32	2,166	2,200	514,740	
2.	The General Assembly of the Presby- terian church in Korea (Union)	"	"	30	1,765	695	508,722	
3.	The Presby- terian church in the R.O.K.	"	"	10	679	700	200,231	W.C.C.
4.	The Presby- terian church of Kory	1946 Sep.20	Hwang, Chul Do	8	474	345		
5.	The Bible Presbyterian church of Korea	1960 Sep.6	Chi Sun Kim	10	89	85		I.C.C.C.
6.	The Christ- ian Reformed church in Korea	1965 Jun.15	Chung, Hun Taeg	11	76	77		
7.	The Presby- terian church of Korea	1960 Sep.7	Baeg, Young Hl		39	39		divided from No.2
8.	The Legal Presbyterian church	1962 Sep	Park, Byung Hm	4	32	20		I.C.C.C. divided No.2
9.	The Presby- terian church of Korea (Nutral)	1951			27	19		
10.	The Presby- terian church of Korea (Re- habilitated)	1945 Aug.18	Joo, Sang Su		24	13		
11.	The Pure Pre- sbyterian chu- rch of Christ in Korea	1955 Dec.10	Lee, Kei Sil		14	13		divided from No.10
12.	The Presby- terian Recon- struction ch- urch of Korea	1964	Kim, Young Jae		8	7		"

No.	Denimination	Foundation day	Founder	No. of Presby-tery or district	No. of church	No. of Minis-ter	No. of Be-liever	N. B.
13.	The Gospel Presbyterian church in Korea	1954	Ji, Dong Shik		4	4		
14.	The Korea Pre-sbyterian ch-urch (conserva-tive)	1965 Jan.1	Chai, Sung Gon		3	7		
15.	The Presbyterian church of Korea (rehabi-litated)	1949 May.	Lee, Il Hwa		3	3		
16.	The Zion Pres-byterian church of christ	1940 Nov.1	Chae, Byung Ha		1	1		
To.	16 Presbyterian churches				5,304	4,228		
II. Methodists (Wesleianism)								
1.	Korean Metho-dist church	1885 Jul.16	H.G. Appenzellar	36	1,270	1,315	225,144	WCC
2.	Korean Metho-dist church for Jesus	1961 Jun.	Kim, Duk Sung		24	15		ICCC
3.	Korea Free Methodist church	1965			3	2		
To.	3 Methodist churches				1,297			
III. Holiness church (Wesleianism)								
1.	The Korea Chri-stian Holiness church	1907 Mar.	Kim, Sang No	10	397	241	121,776	OMS
2.	Jesus Korea Ho-liness church	1961 Apr.14	Han, Bin soon	8	104	55		ICCC
To.	2				501	296		
IV. Baptist church								
1.	Korean Baptist Confederation	1959 Apr.	Jo, Hyo Hoon	19	184	130		
2.	Korean Baptist Convention	1959 Mar.18	Kim, Yong Hae	8	84	80	4,200	ICCC
3.	Baptist Bible Fellowship	1954 Nov.18	Pyo Soo Da Missionary	19	19			



No.	Denomination	Foundation day	Founder	No. of Presby- tory or district	No. of church	No. of Minis- ter	No. of Be- liever	N. B.
4.	The Korean Christian church	1906	M.C. Penweek		15	14		ICCC
5.	Conservative Baptist church	1962 Feb.	Yoo, Eul Joon		1	1		
6.	Independent Baptistic chruch	1964 May.5	C. Wbronson		1	1		
To. 6					304	245		
V.	Church of The Nazarene	1948 Jun	Ovalnis		49	47	4,393	Weslei- anism
VI.	The Christian church of God in Korea	1936 Apr.			12	12		Div. Hol- iness Ch. ICC
VII.	Chruch of Christ							
1.	Korean Chri- stian Mission	1940	Herald Taylor	2	95	67		
2.	Chruch of Ch- ristian Mission in Korea	1930	Hoon, Suk Gi	6	42	39		
3.	The Meeting of Christians	1896	Japanese		23	0		no clergy
4.	Christ's Assembly	1947 Nov.4	Choi, Choon Un		2	1		"
To. 4					162	107		
VIII.	Pentecost Church							
1.	Korea Assem- bles of God	1953 May	Owsgood	4	58	52		
2.	The Christian Pentecostal church in Korea	1958 May.10	Kute		10	8		
3.	The Korean Pen- tecost church	1926 Feb.	Lamsey		5	5		
To. 3					73	65		
IX.	The 7th day Adventist chruch							
1.	Korean union mission of 7th day Adventists	1904	Japanese Kook Kok Soo	6	249	180	88,521	

No.	Denomination	Foundation day	Founder	No. of Presby-tery or district	No. of church	No. of Minis-ter	No. of be-liever	N. B.
2.	General Assem- bly of the True Jesus church in Korea	1947	Bae, Yong Do		19	19		
3.	Chruch of God (7th day)	1962 Aug.5			5	7		Div. No.1
To. 3					273	203		
X. Molmon chruch								
1.	The Chruch of Jesus Christ of latter-day Saint	1955 Jan.	8th Army Chaplain		7	7		
2.	The Recognized Chruch of Jesus Christ of latt- erday saints	1961 Aug.			4	4		
To. 2					11	11		
XI. Missions								
1.	Korean Gospel Mission Inc.	1951 Aug.	Hwang, Sung Tag		7	7		Pusan
2.	Korean Evan- gelical Movement	1951 Aug.	Gang, Tae Goog		2	2		
3.	Korean Luth- eran Mission	1958 Jan.13	Bathling		2	2		
4.	Korean Pen- iel Chruch	1958 Jul.	Park, Sung Ki		3	3		Pusan
5.	Korean In- land Mission	1960 Jan.	Kim, Gang Han		3	1		
6.	Mennonite	1950 Oct.	MCC Members					
7.	Christian Sci- ence Society	1963 Mar.			2	2		
8.	The American Mission Society of the saving Soul	1956 May.20	Flathoy					
9.	The Evangel- ical Alliance Mission	1954			3	3		
10.	Slavic Mission Oriental	1961 Mar.	John					
To. 10					22	20		

No.	Denomination	Foundation day	Founder	No. of Presby-tery or district	No. of church	No. of Minis-ter	No. of be-liever	N. B.
XII.	The Salvation Army Head-quarters(NCO)	1908 Oct.8	Harvey	6	102	100		
XIII.	Sects of The Indegenous Origins							
1.	Chosun Chri-stianity	1914	Kim, Gwang Ho		12	19		
2.	Christian Ko-rean Gospel church	1935 Dec.21	Chai Tae Yong		10	10		
3.	The Christian Rehabilitated church in Korea	1930	Choi, Duk Ki		44	50		
4.	Christian Cen-ter in Korea	1955 Jan.	Park, Tae Sun		181	47		
5.	The Christi-an church of Emmanuel	1955 Mar.6		5	27	23		Taegue
6.	The Holy Spi-rit Associa-tion for the unification of World Christianity	1954 May.1	Moon, Sun Myong		148	148		
7.	The Central Jerusalem church in Korea	1957	Kim, Joon Gon		1	1		
8.	The Assembly of God's House	1965 May.	Yang Do Chun		4	1		
9.	Christian Reformed Chruch	1958 Mar.						
To.	9				427	279		
XIV.	Sects of Bible Study							
1.	No-Chruch group, Meeting of Bible study	1924 Mar.1	Kim, Kyo Shin		2	2		
2.	Theological Institute of God's dignity	1946 Jan.	Shin, Do Soo		7	1.		
To.	2				9	3		

No.	Denomination	Foundation day	Founder	No. of Presby-tery or district	No. of church	No. of Minis-ter	No. of be-liever	N. B.
XV.	Jehovah's Witness: Watch Tower Bible and Tract Society	1915	Mackensy		175			
XVI.	Anglican Church (NCC)	1889 Nov.1	Walslan-dis		60	44	8,000	
XVII.	Greek Orthodox Archdio-cese of Nor-th and South America	1900 Jan.	Holy-Samin		1	1		
XVIII.	The Catho-lic Church of Korea	1831	Most Rev. Bartholo-mew Drug-viere	12	338 (Parish) 1715 (2ndary Station)	385 (Ko-reans) 330 (For-igners)	706,829	
XIX.	Miscellaneous Sects							
1.	Seoul Meet-ing of the Religious Society of Friends (Quakers)	1955 Feb.			1			
2.	Chinese Christian Church	1912 Oct.			9	9		
3.	Church of the New Jerusalem	1930 Mar.1	Lee, Jung Sun		4	4		
To.	3							
Total-59					10,823	7,637		